

Śrī Bhajana Rahasya

Preface

This Śrī Bhajana Rahasya is compiled by Śrīmad Bhaktivinode Ṭhākura. In the form of this book he has given a hint of his own method of bhajana so that his sincere followers may have a guideline. A few years before, this akiñcana carefully observed him reciting the ślokas mentioned in this book and at the same time he was relishing overwhelming ecstatic love of Godhead.

In the kingdom of bhakti there is provision for arcana for those who have niṣṭha at the level of kaniṣṭha. The difference which exists between arcana and bhajana is sometimes difficult to follow by many people. That is why they misunderstand the word arcana as bhajana. The performance of navadhā-bhakti is the basis of bhajana. Arcana, being a part of navadhā-bhakti, is therefore accepted as a part of bhajana. It can be concluded therefore that arcana being a part of bhajana cannot be equal to bhajana as a whole.

While worshiping the Supreme Lord by arcana one is bound by a feeling of reverence mixed with awe and submission. To serve the Supreme Personality with a mood of awe and submission along with various paraphanelia is known as arcana. On the other side, if one serves on the platform of fraternity, the intensity of the rays of service in awe and submission are subdued. No one can reject the cool refreshing moonlight of the sweetness of that pure love. An abreviated arcana paddhati (rules of arcana) is included as an appendix to this work.

While revealing the secrets of bhajana it has been narrated in this book that in the process of arcana there more or less remains a connection with the gross and subtle bodies. In the realm of bhajana, the embodied soul freed from gross and subtle designations is directly engaged in the service of the Supreme Personality. One who is sincerely engaged in bhajana and is completely freed from all material designations realizes through his spiritual senses something beyond the material sphere. The realization which he achieves leads him to the proximity of the advaya-jñana tattva where he serves on a platform beyond the material senses and time.

The distinctive knowledge revealed by the guru to the completely faithful persons is known as rahasya. In the Bhakti-rasāmṛta-sindhu, while describing the [sixty-four] different parts of sadhana-bhakti, it is said that after receiving instuctions on Kṛṣṇa consciousness from a bona fide guru the third step is to perform worship with feelings of fraternity following in the footsteps of the sadhus [sādhu vartmānuvartanam]. This is known as the performance of bhajana rahasya. Those who without possession are devoted to worship of the Supreme Lord by this method of bhajana are freed from all material bondage. They are completely freed

from the association of worldly minded persons who are bound by various material desires unfavorable to Kṛṣṇa consciousness. Only then the propensity to serve the Supreme Personality every moment throughout the twenty-four hours (aṣṭa-kāla) manifests. Those pure devotees who are anxious to engage in service consider the association of nondevotees—both sense enjoyers and renunciates—a great obstacle in obtaining their desired ultimate goal. Those possessed of desires other than Kṛṣṇa—karmīs and jñānīs—have no taste for bhajana rahasya. Therefore they have no qualification to enter into the realm of aṣṭa-kāla bhajana which manifests on the platform of transcendental knowledge. This book is never very much appreciated by such persons.

When the twenty-four hour day is divided into eight parts, each part (approximately three hours) is known as a yāma. Day and night each consist of three yāmas, together with dawn and dusk—each one yāma—total eight yāmas. Only for a pure Vaiṣṇava is it possible to perform Kṛṣṇa bhajana at all time and circumstances with intense determination. Such continuous bhajana is not possible for one possessed of a sense of material egotism. For the living entity who ascribes material concepts on objects related to Hari, it is not possible to become freed from material bondage and achieve liberation. Vaiṣṇavas devoted to bhajana who have achieved their eternal spiritual form (svarūpa) are always engaged in serving Kṛṣṇa.

The eight verses composed by Śrī Gaurasundara in the Śikṣāṣṭika are according to aṣṭa-yāma. The eleven verses compiled by Śrī Rūpa Gosvāmī (Smaraṇa-maṅgala-stotram) and following them the songs of other mahājanas, based on intense desire for aṣṭa-kāla bhajana, prescribes continuous bhajana. For the sincere servant of the spiritual master it is appropriate to always discuss this bhajana rahasya being completely freed of the concepts of time, place and recipient.

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Introduction

Out of the sixty-four items of devotional service, five items—association with devotees, chanting the holy names, hearing Śrīmad Bhāgavatam, living in Mathurā, and worshiping the Deity with faith—are very important. Among these five items, chanting the holy names is the best.

In the Hari-nāma Cintāmaṇi, Śrīla Bhaktivinode Ṭhākura has explained the glories of the holy name, the qualities needed for chanting, different varieties of nāmābhāsa and nāmāparadha, and in brief, the procedure for performing bhajana. In this Bhajana-rahasya, Śrīla Bhaktivinode Ṭhākura elaborates on the secrets for performing bhajana, therefore he has introduced this book on the opening page as a sequel to Hari-nāma Cintāmaṇi.

The process of chanting the holy name of the Lord should be nurtured by both the sādhaka (practicing devotee), and the siddha (perfect devotee). As a result of chanting the holy names in the association of devotees, the sādhaka gradually becomes free from anarthas, he develops firm faith, then ruci (taste), then attachment for devotional service. In this way he becomes free from material bondage. Then he is eligible to practice bhāva and then prema-bhakti. He then realizes the name of Kṛṣṇa as nondifferent from Kṛṣṇa, and while chanting the mahā-mantra, Śrī Śrī Rādhā-Kṛṣṇa along with Their associates in Vṛndāvana manifest within his heart.

The concepts of pure devotional service regarding rāgānugā-bhakti have been discussed by Vaiṣṇava ācāryas such as Rūpa Gosvāmī in Bhakti-rasāmr̄ta-sindhu and Viśvanātha Cakravartī in Mādhurya Kādambinī and Rāga-vartma-candrikā. Following them, Śrīla Bhaktivinode in Bhajana-rahasya has explained some details regarding chanting, as well as an outline on the practice of rāgānugā-bhakti according to the instructions given by Lord Caitanya Mahāprabhu in the Śikṣāṣṭaka. In this way this book is like a torch light to help one progress on the devotional path in the line of Rūpa Gosvāmī and his followers.

In the Catuh-ślokī Bhāgavatam, Kṛṣṇa explains to Brahmā that the confidential subject, sa-rahasya, must be realised through the process of devotional service:

śrī-bhagavān uvāca

*jñānam parama-guhyam me
yad vijñāna-samanvitam*

*sarahasyam tad-aṅgam ca
grhāṇa gaditam mayā*

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully. (Bhag. 2.9.31)

The word rahasyam in this verse has been explained by the ācāryas in different ways. Śrīdhara Svāmī says it means bhakti. Jīva Gosvāmī says rahasyam refers to prema-bhakti. He explains that after complete freedom from aparādhas, the sādhaka can realize the Supreme Personality of Godhead. At that time the rahasya (prema-bhakti) manifests. In the Catuh-ślokī, Kṛṣṇa states that the pure devotees who are wholly dependent on Him realize the ever-blissful object (rahasya), which is known as prema. Moreover, this rahasya is so rare that it is covered by anarthas such as offenses. Therefore ordinary persons cannot realize this subject, which is thus known as rahasya.

Viśvanātha Cakravartī has also said that rahasya refers to prema-bhakti, which is revealed to the perfect devotees who have the right qualification to realize this subject. As described in the Śrīmad Bhāgavatam (11.11.49):

*athaitat paramam guhyam
śṛṇvato yadu-nandana*

*su-gopyam api vaksyāmi
tvam me bhṛtyah suhṛt sakha*

"My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher, and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you."

Śrīla Prabodhānanda Sarasvatī explains rahasya in the Caitanya-candrāmṛta (59):

*kincid rahasya-pada-lobhita-dhīr aham tu
caitanyacandra-caraṇam śaraṇam karomi*

"For myself, my mind is greedy to attain the great secret of pure love of Kṛṣṇa, and for this reason I take shelter of the feet of Lord Caitanyacandra."

In Bhajana-rahasya, Bhaktivinode Ṭhākura systematically discusses the different stages of devotion beginning with śraddhā up to prema. He bases this development on the Śikṣāṣṭaka, supporting his comments with references from Śrīmad Bhāgavatam and various Gosvāmī scriptures.

He has divided this book into eight sādhanas, or practices, which correspond to the eight periods of the day. These eight periods are together known as aṣṭa-kāla, or aṣṭa-yāma, terms which are explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in the preface.

In the first sādhana, entitled Śraddhā, Bhaktivinode Ṭhākura has quoted the first verse of the Śikṣāṣṭaka and glorified the chanting of the holy names with various scriptural references.

In the second sādhana the importance of sādhū-saṅga has been discussed. One who chants the holy name in the association of devotees becomes attentive. Lord Caitanya has said in the second verse of Śikṣāṣṭaka that, although the holy name has all potencies, by durdaiva (in this case nāmāparadha) one cannot attain the fruit of prema while chanting. Therefore one should be careful to avoid nāmāparadha while chanting.

The third sādhana describes the procedure and qualification for chanting the holy name on the basis of the third verse of the Śikṣāṣṭaka. Gradually by attaining the qualities for chanting, a sādhaka attains faith in devotional practices.

The fourth sādhana describes the pure devotee as having no desire other than pure devotional service. He therefore sincerely serves Kṛṣṇa and simultaneously attains detachment from bhukti and mukti. Then he attains all auspicious qualities and his false ego is completely destroyed. At this stage he develops a taste (rucī) for devotional practices.

In the fifth sādhana it is said that after achieving the stage of attachment (āsakti), a sādhaka becomes aware of his eternal form as a servant of Kṛṣṇa as described in the fifth verse of Śikṣāṣṭaka. The devotees who practice rāgānugā-bhakti take shelter of the lotus feet of Śrīmatī Rādhārāṇī and pray to become Her maid-servant.

The sixth sādhana describes the external symptoms of perfection as given in the sixth verse of the Śikṣāṣṭaka. The symptoms of sthayi bhāva, or rati, are also described. It also describes how a sādhaka who is practicing rāgānugā-bhakti serves Kṛṣṇa externally in sādhaka form and internally in his spiritual form. In this way after attaining bhāva he can relish the sweetness of Kṛṣṇa following in the mood of the gopīs.

The seventh sādhana describes the internal symptoms of perfection, wherein the devotee relishes service in separation as explained in the seventh verse of the Śikṣāṣṭaka.

In the eighth sādhana the meditation of the perfect devotee is given following in the mood of the eighth verse of the Śikṣāṣṭaka.

Śrīla Bhaktivinode Ṭhākura thus scientifically shows the steps from śraddhā to prema. Only at the stage of āsakti when the sādhaka is freed from anarthas can he meditate on his eternal form. If before reaching this stage however, a sādhaka with anarthas imitates the behavior of advanced devotees, then he will be bewildered:

*adhikāra nā labhiyā siddhadeha bhāve
viparyaya buddhi janme śaktira abhāve*

“If one thinks of his siddha-deha without achieving the adhikāra his intellect gets bewildered.”

Śrīla Prabhupāda has also given the following advice in his purport to the Caitanya-caritāmṛta Madhya-lila 11.195, “One reference is made here for those who are very anxious to imitate the behavior of Ṭhākura Haridāsa in an unnatural way. One must receive the order of Śrī Caitanya Mahāprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to go to Bengal and preach, and He asked the Gosvāmīs, Rūpa and Sanātana, to go to Vṛndāvana and excavate the lost places of pilgrimage. In this case the Lord asked Haridāsa Ṭhākura to remain there at Jagannātha Purī and constantly chant the holy names of the Lord. Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Śrī Caitanya Mahāprabhu or His representative.

“Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way:

*duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava*

“My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa mantra in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of maya, and your so-called chanting in a secluded place will bring about your downfall.”

It is therefore hoped that this book will help and inspire devotees to follow the order of Śrī Caitanya Mahāprabhu and His representative, the spiritual master. In this connection, Śrīla Prabhupāda writes in the purport to Caitanya-caritāmṛta Madhya-lila 6.241, “When Sārvabhauma Bhaṭṭācārya asked the Lord which item was most important, Śrī Caitanya Mahāprabhu immediately answered that the most important item is the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.”

1 / Prathama-yāma Sādhana Bhajana at the End of Night Śraddhā

(Faith)

*kṛṣṇa-varṇam tvīśākṛṣṇam sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair bhajāmi kali-pāvanam (1)*

*nijatve gaudīyān jagati parigṛhya prabhur-imān
hare kṛṣṇety evam gaṇana-vidhinā kīrtayata bhoḥ
iti prāyām śikṣām caraṇa-madhupebhyaḥ paridiśan
śacī-sūnuḥ kim me nayana-saraṇīm yāsyati padam (2)*
(*Stavāvalī*)

By the sacrifice of the congregational chanting of the holy name, I worship the deliverer of the living entities of Kali-yuga, Śrī Gaurāṅgadeva, who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His aṅgas (bodily limbs in the form of Nityānanda and Advaita Prabhu), upāṅgas (parts of limbs like Śrīvāsa Paṇḍita), astra (weapon in the form of the holy name), and pārṣada (associates like Svarūpa Dāmodara, Rāya Rāmānanda, Gadādhara, and Govinda).

When will the son of Śacīmātā appear within the path of my eyes? He has accepted the Gaudīya Vaiṣṇavas, who are like bees at His lotus feet, as His personal associates. Like a father, He gave them instructions to chant the Hare Kṛṣṇa mahā-mantra counting a fixed number of rounds.

The Supreme Absolute Truth, Śrī Hari, has manifested His golden form in Navadvīpa to deliver the living entities of Kali-yuga. Along with His associates, He has given the treasure of love of God by introducing the chanting of the holy names of the Lord—the religious practice for the age of Kali. Congregational chanting of the holy names of the Lord is an eternal activity of the living entity. All other religious activities are meant to help one attain perfection in chanting the holy names.

It is said in the Viṣṇu-rahasya:

*yad abhyarcya harim bhaktyā
kṛte kratu-śatair api*

*phalam prāpnaty avikalam
kalau govinda-kīrtanāt (3)*

Whatever fruit can be obtained in Satya-yuga by devotedly worshiping Śrī Hari through the performance of hundreds of sacrifices, that same result can be obtained in Kali-yuga simply by Govinda kīrtana.

While chanting, other methods of atonement are prohibited. In the Brhad-viṣṇu Purāṇa it is stated:

*nāmno 'sya yāvatī śaktih
pāpa-nirharane hareḥ*

*tāvat kartum na śaknoti
pātakam pātakī janah (4)*

Simply by once chanting the holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit.

There is no atonement equal to chanting the holy names. Therefore, intelligent persons give up all other occupational duties mentioned in the Vedas.

In the Hari-bhakti-vilāsa, there is the following quote from the Vaiṣṇava-cintāmaṇi on the superiority of kīrtana:

*aghacchit smaraṇam viṣṇor
bahvāyāsenā sādhyate*

*oṣṭha-śpandana-mātreṇa
kīrtanā tu tato varam (5)*

Remembrance of Viṣṇu, which destroys all sins, is attained by great efforts, but the glorification of Viṣṇu—just by vibrating the lips—is superior to this remembrance. (The reason being that even by nāmābhāsa, or reflection of chanting, the bondage to the material world is cut.)

By performance of austerities, remembrance of the Lord is difficult to attain. However, simply by moving one's lips one can easily perform kīrtana. Even without moving the lips one may remember the holy names. By such chanting and remembering of the holy names one can achieve all perfection. Therefore, all the śāstras have established that chanting and remembering the holy names is superior to the process of arcana.

The Hari-bhakti-vilāsa states:

*yena janma-śataiḥ pūrvam
vāsudevaḥ samarcitah*

*tan mukhe hari-nāmāni
sadā tiṣṭhanti bhārata (6)*

O best of the Bhāratas! The holy name of Hari can be always present in the mouth of only one who has perfectly worshiped Vāsudeva for hundreds of previous births.

In the sixteen word Hare Kṛṣṇa mantra there are eight pairs of names.

Corresponding to these eight pairs, Caitanya Mahāprabhu has recited the eight ślokas of the Śiksāṣṭaka.

The first pair of names—Hare Kṛṣṇa—signifies the subduer of ignorance and the performance of nāma-saṅkīrtana with faith. The second pair—Hare Kṛṣṇa—means Kṛṣṇa's names are invested with all potencies. One should have attachment for bhajana by taking shelter of the holy names in the association of sadhus. Gradually by performing bhajana, anarthas (unwanted contaminations) are destroyed. As anarthas are removed, niṣṭhā (firm faith) develops. The third pair—Kṛṣṇa Kṛṣṇa—indicates the company of pure devotees and becoming fixed in firm faith throughout the day and night. By the fourth pair—Hare Hare—unmotivated devotion is awakened along with a taste for nāma-saṅkīrtana.

The fifth pair—Hare Rāma—represents the taste for pure service along with remembrance of the holy names as prescribed in the Śiksāṣṭaka. In the sixth pair—Hare Rāma—chanting in the beginning stage of transcendental emotion leads to material detachment and complete attachment to Kṛṣṇa. The seventh pair—Rāma Rāma—awakens attachment for the mellow of conjugal rasa, the shelter of Rādhā's lotus feet, and feelings of separation. The eighth pair—Hare Hare—leads to attainment of the goal of life—loving service to Rādhā and Kṛṣṇa

following in the mood of the gopīs of Vṛndāvana throughout the eight divisions of day and night (aṣṭa-kāla).

In the Bhakti-rasāmṛta-sindhu it is said:

ādau śraddhā tataḥ sādhū-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā ruciś tataḥ
athāsaktis tato bhāvaś tataḥ premābhyaudāñcati
sādhakānām ayam premṇah prādurbhāve bhavet kramah (7)

Certain pious activities¹, which lead to bhakti, generate faith. One then becomes interested in associating with pure devotees. Thereafter, one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sādhana-bhakti, the execution of devotional service according to regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.

While chanting at the stage of niṣṭhā, anarthas are destroyed and one attains taste for the holy name. Then as more anarthas are destroyed, one comes to the stage of attachment. Gradually as the stage of bhāva, or rati, is attained, almost all anarthas are destroyed.

In this development, if the desire for fame arises due to the company of nondevotees, it leads to kuṭinātī (diplomacy), which then results in one's falldown. Therefore, one should carefully abandon the company of nondevotees and at the same time he should always chant the Lord's name in great ecstasy.

The Bhakti-rasāmṛta-sindhu quotes the following verse from the Kātyāyana-samhitā:

varaṁ huta-vaha-jvālā-
pañjarāntar-vyavasthitih

na śauri-cintā-vimukha-
jana-saṁvāsa-vaiśasam (8)

It is better to accept the miseries of being encaged and surrounded by burning flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very great hardship.

In the Viṣṇu-rahasya it is stated:

ālinganām varām manye
vyāla-vyāghra-jalaukasām

na saṅgah śalya-yuktānām
nānā-devaika-sevinām (9)

One should prefer to embrace a snake, a tiger or an alligator rather than associate with persons who are worshipers of various demigods and who are impelled by material desire.

In the Bhakti-rasāmṛta-sindhu it is said that even nāmābhāsa destroys all sins and bestows liberation.

tam nirvājam bhaja guṇa-nidhe pāvanām pāvanānām
śraddhā-rajyan-matir atitarām uttamāḥ-śloka-maulim

prodyann antaḥ-karāṇa-kuhāre hanta yan-nāma-bhānor

ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim (10)

O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity, and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.

As one executes devotional practices according to the instructions of the Śikṣāṣṭaka, the pastimes of Kṛṣṇa gradually manifest within his heart.

In the beginning, one should perform bhajana according to the first śloka of Śikṣāṣṭaka² for some days. By this practice one should then become mature³ as described in the second verse.

Gradually one should concentrate on bhajana according to the third and fourth śloka.⁴ According to the fifth śloka one should accept his spiritual body⁵ (siddha-deha). After accepting siddha-deha one should begin bhajana under the shelter of the lotus feet of Śrīmatī Rādhārāṇī and gradually make progress.

Bhajana performed according to the sixth śloka indicates almost all anarthas have disappeared⁶ and one therefore has the required adhikāra (qualification) for attaining siddha-deha. If one thinks of his siddha-deha without achieving the adhikāra his intellect gets bewildered. One should carefully accept the sequence as given in the Śikṣāṣṭaka if he wants to attain perfection. By observing the activities of sadhus one can attain a pure intellect. On achieving siddha-deha, as one continues bhajana he can easily enjoy service throughout the day and night.

One should remember Śikṣāṣṭaka and practice smaraṇa and kīrtana accordingly, then gradually aṣṭa-kāla service will be awakened in the heart. At that time all unwanted contaminations, including religiosity, economic development, sense gratification, and liberation will appear insignificant, and one will achieve the treasure of love.

By chanting the holy name the mirror of one's heart is cleansed. As stated in the Śikṣāṣṭaka (1):

*ceto-darpaṇa-mārjanam bhava-mahā-dāvagni-nirvāpanam
śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam*

*ānandāmbudhi-vardhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam* (11)

Glories to the Śrī Kṛṣṇa saṅkīrtana, which cleanses the heart of all the dust accumulated for years together. Thus the fire of conditioned life, of repeated birth and death is extinguished. This saṅkīrtana movement is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss, and it helps to have a taste of the full nectar for which we are always anxious.

By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart, and awaken all varieties of devotional service. The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love.

In Rūpa Gosvāmī's Nāmāṣṭaka (7) the holy name is described as the personification of bliss and knowledge.

*sūditāśrita-janārti-rāśaye
ramya-cid-ghana sukha-svarūpiṇe*

*nāma gokula-mahotsavāya te
kṛṣṇa pūrṇa-vapuse namo namah* (12)

O Hari-nāma! O Kṛṣṇa! You destroy the miseries of those who take Your shelter. For Your devotees You are very charming and delightful. Your form is the personification of knowledge and bliss, and therefore You are a festival for the residents of Gokula. I bow down again and again before You, whose form is fully spiritual like Vaikuṇṭha.

Simply by chanting the holy name of Kṛṣṇa, one can be freed from all undesirable habits. This is the meaning of awakening all good fortune and initiating the flow of love of Kṛṣṇa.

Aṣṭāṅga-yoga is always full of fear. As stated in the Śrīmad Bhāgavatam (1.6.35):

*yamādibhir yoga-pathaiḥ
kāma-lohma-hato muhuḥ*

*mukunda-sevayā yadvat
tathātmāddhā na sāmyati* (13)

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this (satisfaction) is derived from devotional service to Mukunda, the Personality of Godhead.

The Śrīmad Bhāgavatam (1.5.12) condemns karma and jñāna in the following words:

*naiśkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam*

*kutah punah ūśvad abhadram īśvare
na cārpitam karma yad apy akāraṇam* (14)

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception (variegated pastimes) of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

The Śrīmad Bhāgavatam (10.14.4) has further condemned the nondevotional path in these words:

*śreyah-sṛtiṁ bhaktim udasya te vibho
kliṣyanti ye kevala-bodha-labdhaye*

*teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām* (15)

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative

knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble. By chanting the holy names the blazing fire of material existence is totally extinguished. In the Śrīmad Bhāgavatam (6.2.46) it is said:

*nātah param karma-nibandha-kṛṣṇanām
mumukṣatāṁ tīrtha-padānukīrtanāt

na yat punah karmasu sajjate mano
rajas-tamobhyāṁ kalilāṁ tato 'nyathā (16)*

Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form, and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

It is further said in the Uttar Khaṇḍa of the Padma-Purāṇa:

*sakṛd-uccāritāṁ yena
harir ity akṣara-dvayam

baddhah parikaras-tena
mokṣāya gamanāṁ prati (17)*

One who has uttered the name of Hari even once, easily achieves firm determination to attain liberation.

The chanting of the holy name disseminates the moon-light which blossoms the lotus of all transcendental auspiciousness. In the Prabhava Khaṇḍa it is said:

*madhura-madhuram etan mangalam mangalānām
sakala-nigama-vallī-sat-phalam cit-svarūpam

sakṛdapi parīgitāṁ śraddhayā helayā vā
bhṛgu-vara nara-mātram tārayet kṛṣṇa-nāma (18)*

This hari-nāma is the most auspicious of all auspiciousness, sweeter than the sweetest, and it is the eternal transcendental fruit of the creeper of Vedic knowledge. O best of the Bhṛgus, the holy name awards liberation if chanted even once without offense, whether with faith or negligence.

The holy name is the life of all transcendental knowledge. In the Garuḍa Purāṇa it is said:

*yad icchasi param jñānam
jñānād yat paramāṁ padam

tadādareṇa rājendra
kuru govinda-kīrtanam (19)*

O best of Kings, if you want to achieve the highest knowledge by which you may attain the supreme abode, then perform Govinda kīrtana with firm faith.

The demigods give the following statement in the Śrīmad Bhāgavatam (3.5.40):

*dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇābhihatā na śarma*

*ātman labhante bhagavāṁ tavāṅghri-
cchāyāṁ sa-vidyām ata āśrayema (20)*

O Father! O Lord! O Personality of Godhead! The living entities in the material world can never have any happiness because they are overwhelmed by the three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

Again in the Śrīmad Bhāgavatam (4.29.49) it is said:

sā vidyā tan-matir yayā (21)

Our education should be such that we can become elevated to Kṛṣṇa consciousness.

The transcendental knowledge through which one's consciousness is absorbed in the lotus feet of Kṛṣṇa is the actual or real vidyā which cuts the knots of avidyā. Kṛṣṇa's holy name is the life of that wife, Vidyā, who fixes the mind on the lotus feet of Kṛṣṇa.

Chanting of the holy names increases the ocean of bliss. The following evidence is found in the Śrīmad Bhāgavatam (8.3.20):

*ekāntino yasya na kañcanārthaṁ
vāñchanti ye vai bhagavat-prapannāḥ*

*aty-adbhutaṁ tac-caritaṁ sumaṅgalam
gāyanta ānanda-samudra-magnāḥ (22)*

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction.

Chanting of the holy name enables one to taste full nectar at every step. In the Padma Purāṇa this is stated as follows:

*tebhyo namo 'stu bhava-vāri-dhi-jīrṇa-panka
saṁmagna-mokṣaṇa-vicakṣaṇa-pādukebhyah*

*kṛṣṇeti varṇa-yugalam śravaṇena yesāṁ
ānandathur bhavati nartitaroma-vṛṇḍah (23)*

The devotees are filled with bliss and their bodily hairs stand erect when they hear the name, Kṛṣṇa. I bow down to the feet of those devotees, who are expert in liberating the people drowning in the material ocean.

By chanting, the heart is bathed in transcendental bliss. This is confirmed in the Śrīmad Bhāgavatam (12.12.48):

*saṅkīrtymāno bhagavān anantah
śruti-nubhāvo vyasanaṁ hi puṁsām*

praviśya cittam vidhunoty aśeṣam

yathā tamo 'rko 'bhram ivāti-vātah (24)

When people properly glorify the Supreme Personality of Godhead or simply hear about His power, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun removes the darkness or as a powerful wind drives away the clouds.

Under the shelter of Śrī Kṛṣṇa's name the mirror of the heart is cleansed and the living entity gets kṛṣṇa-prema very quickly.

The holy name of Kṛṣṇa is transcendently blissful, the embodiment of transcendental mellites. In the *Nāmāṣṭaka* (8) it is said:

*nārada-vīṇojīvana sudhormi-niryāsa-mādhurīpūra
tvam kṛṣṇa-nāma kāmāṁ sphura me rasane rasena sadā* (25)

O Kṛṣṇa-nāma! You infuse life in Nārada Muni's vina, and the sweetness which flows from You is the personification of the essence of waves of nectar. Therefore I pray that You always manifest on my tongue with transcendental rasa.

According to the *Nāmāṣṭaka* (2), the holy name is worshiped by liberated souls, as even nāmābhāsa destroys all types of miseries.

*jaya nāmadheya muni-vṛnda-geya
jana-rañjanāya paramākṣarākṛte*

*tvam anādarād api manāg udīritam
nikhilogra-tāpa-patalīm vilumpasi* (26)

O Hari-nāma! Great sages always glorify You. You have kindly manifest as transcendental sound to increase the attachment of people for the Lord and bestow auspiciousness. If someone utters You even with negligence, You destroy his severe material miseries. This is Your mighty power.

Therefore the Vedas describe the truth of the holy name in these words, from the g-veda:

*om ity etad brahmaṇo nedīṣṭam nāma yasmād uccāryamāna
eva saṃsāra-bhayāt tārayati tasmād-ucyate tāra iti* (27)

*om āsyā jānanto nāma cid-viviktan mahaste viṣṇo
sumatiṁ bhajāmahe om tat sat* (28)

*tato 'bhūt trivṛd-oṁkāro yo 'vyakta prabhavaḥ svarāt
yat tal-līṅgam bhagavato brahmaṇaḥ paramātmānaḥ* (29)

One who chants om, which is the closest form of Brahman, approaches Brahman. This name liberates one from the fear of the material world, therefore it is known as tārak brahma.

O Viṣṇu, your self-manifest name, om, is the eternal form of cognizance. Even if my knowledge about the glories of reciting this name is incomplete, still, by the practice of reciting this name I will achieve that perfect knowledge.

He who has unmanifested potencies and is fully independent, manifests the vibration oṁkāra, which indicates Himself. Brahman, Paramātmā, and Bhagavan are the three forms He manifests.

The three letters comprising oṁkāra—a, u, m—specifically represent the three names Hari, Kṛṣṇa, and Rāma respectively. The name Hari is nondifferent from

Hari Himself. His eternal form, svarūpa, is known as vācya, and the transcendental name of Hari is known as vācaka. These two forms, vācya and vācaka, fulfill all kinds of desires.

Therefore in the Caitanya-bhāgavat it is stated:

*hare krṣṇa hare krṣṇa krṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare* (30)

Lord Caitanya Mahāprabhu said, “While counting the number, all of you chant this mahā-mantra which I have given you. Everyone will achieve all perfection from this chanting. No other rules and regulations are there, except that one should always chant.”

The Nāradīya Purāṇa, as quoted in the Bhakti-rasāmṛta-sindhu, states:

*sad-dharmasyāvabodhāya
yeśāṁ nirbandhinī matih

acirād eva sarvārthah
siddhaty eṣām abhīpsitah* (31)

Those who are strongly attached to understanding the Absolute Truth, quickly attain the perfection amongst all desirable objects.

Those who chant the name of Krṣṇa with strong attachment achieve the fruit of love of God very soon.

In the Hari-bhakti-vilāsa it is said:

*tulasī kāṣṭha ghaṭitair maṇibhir japamālikā
sarvakarmāṇi sarveṣām īpsitārtha-phala-pradā

gopucchasadṛśi kāryā yad vā sarpākṛtiḥ śubhā
tarjanyā na sprśat sūtram kampayen na vidhunayet
aṅguṣṭha-parva-madhya-stham parivarttām samācaret
na sprśet vāma-hastena kara-bhraṣṭām na kārayet

bhuktau muktau tathā krṣṭau madhya-māyām jape sudhīḥ* (32)

Japa beads made out of tulasī or precious stones fulfill all desires. Those made in the shape of the tail of a cow or serpent offer even more auspicious results. One should not touch the mālā with the second finger. Nor should one shake or swing his beads. One should change the direction of the beads on the thumb joint with the middle finger. One should never touch the beads with his left hand. Beads should not fall down from the hand. Those who are desirous of liberation, material enjoyment, or advancement of knowledge chant on the middle finger.

Rules for chanting are described in the Hari-bhakti-vilāsa as follows:

*manah saṁharaṇam ūaucām
maunaṁ mantrārtha-cintanam

avyagravtam anirvedo
japa-sampatti-hetavah* (33)

To be attentive, purification of the heart is required. This means keeping silence—that is, avoiding unfavorable talking. While chanting, one must affectionately remember the meaning of the mantra. Steadiness, patience, and attachment to chanting are all treasures of chanting.

Śrī Gopāla Guru Gosvāmī explains the meaning of the name in these words:

*vijñāpya bhagavat-tattvam cid-ghanānanda-vigraham
haraty avidyāṁ tat kāryam ato harir iti smṛtaḥ
harati śrī-kṛṣṇa-manah kṛṣṇāhlāda-svarūpiṇī
ato harety anenaiva śrī-rādhā parikīrtitā
ānandaika-sukha-svāmī śyāmaḥ kamala-locanaḥ
gokulānandano nanda-nandanaḥ kṛṣṇa īryate
vaidagdhī sāra-sarvasvām mūrti-līlādhidaivatam
rādhikāṁ ramya-nityāṁ rāma ity abhidhīyate (34)*

The Personality of Godhead, who has a form of eternity, knowledge, and bliss, has manifested Himself in the form of His name. Because He takes away ignorance and its activities, the devotees remember Him as Hari. Śrī Rādhā, who is the Lord's own pleasure potency, steals the mind of Kṛṣṇa. She is therefore praised as Harā. The vocative form of Harā is Hare.

Śrī Kṛṣṇa is the eternal beloved of Rādhā, who is bliss personified. The beautiful dark son of Nanda, with eyes like lotus petals, is the only source of bliss for the residents of Gokula. He is therefore known as Kṛṣṇa. Therefore the names Hare and Kṛṣṇa mean Rādhā and Kṛṣṇa and are full of eternity, knowledge, and bliss. That Śrī Kṛṣṇa, who is the chief amongst those expert in loving affairs and the worshipable Deity of amorous pastimes, always enjoys Rādhā. He is therefore called Rāma (Rādhāramaṇa Rāma).

The chanting of the Hare Kṛṣṇa mahā-mantra is glorification of Rādhā and Kṛṣṇa. While continuously chanting, one should remember Their sublime pastimes.

Therefore the Br̥han-nāradīya Purāṇa states:

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā (35)*

In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.

Give up all other religious practices and all fruitive activities, for the holy name is the only essential practice. In Kali-yuga, there is no other worthy goal.

The Bhāgavat-nāma-kaumudī quotes the Purāṇas as follows:

*naktam divā ca gatabhīr jita-nidra eko
nirviṇṇa īkṣitapatho mita-bhuk praśāntaḥ
yady acyute bhagavati sva-mano na sajjen-
nāmani tad rati karāṇi pathed vilajjah (36)*

If your mind is not fixed in remembrance of Kṛṣṇa, then chant those principal names (such as Kṛṣṇa and Govinda) which increase one's attachment to Him. Chant day and night without fear or shame, conquer sleep, be detached from worldly affairs, eat frugally, and in a tranquil mood always seek the path of spiritual truth.

The Śrīmad Bhāgavatam (6.3.22) states:

etāvān eva loke 'smi

pum̄sāṁ dharmah parah smṛtah

*bhakti-yogo bhagavati
tan-nāma-grahaṇādibhiḥ (37)*

Devotional service, beginning with the chanting of the holy name of Kṛṣṇa, is the ultimate religious principle for the living entity in human society.

Remembering Kṛṣṇa's pastimes: At the end of night if one remembers the *kuñja-bhaṅga-līlā* (when Rādhā and Kṛṣṇa separate after pastimes in the forest groves), he then relishes the intimate pastimes of Rādhā and Kṛṣṇa. The Govinda-līlāmṛta states:

*rātryante trastavṛnderita bahu-vira-vaibodhitau kirasārī¹
padyair-hṛdhyair api sukha-śayanād-utthitau tau sakhibhiḥ*

*dṛṣṭau hṛṣṭau tadātvoditarati-lalitau kakkhaṭīgīḥ saśāṅkau
rādhā-kṛṣṇau satrṣṇāv api nija-nija dhāmnyāpta talpau smarāmi (38)*

At the end of night, Vṛṇḍā, being afraid of the approach of day break, prompted the parrot and the myna to awaken Śrī Śrī Rādhā and Kṛṣṇa from Their sleep. Although the birds sang sweetly, the songs were not pleasing, as they woke Rādhā and Kṛṣṇa from Their sleep. The sakhīs watched from a distance as the Couple awoke, looking very charming because of the deep love and affection They shared at that time. Being suspicious of the voice of the she-monkey, Kakkhaṭī, and desirous to continue Their association, They gazed longingly at each other. Rādhā and Kṛṣṇa then reluctantly departed for Their respective homes where They quietly lay down on Their own beds.

I worship Rādhā and Kṛṣṇa by remembering this pastime. Remember this pastime and sing Kṛṣṇa's names, then you will get the treasure of kṛṣṇa-prema and Kṛṣṇa's dhāma.

Thus ends the Prathama-yāma Sādhana of the Śrī Bhajana-rahasya.

2 / Dvitīya-yāma Sādhana Bhajana in the Morning Sadhu-saṅge anartha-nivṛtti (Removal of Anarthas in Association of Devotees)

There is no question of an auspicious or inauspicious time for chanting the holy names. The holy names are invested with all potencies as described in the Śiksāṣṭaka (2):

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitāḥ smaraṇe na kālah*
*etādṛśi tava kṛpā bhagavan mamāpi
durdaivam idṛśam ihājani nānurāgah (1)*

My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies

in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

Because people vary in their desires, You have mercifully distributed various holy names. Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection. You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names.

The following prayer for attaining attachment for the holy name is given in the Nāmāṣṭaka (5):

*aghadamana-yaśodānandanau nandasunoh
kamalanayana gopīcandra vrndāvanendrāḥ

pranata-karuṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir-uccair-vardhatāṁ nāmadheya (2)*

O killer of the demon Agha! O son of Yaśodā! O son of Nanda! O lotus-eyed one! O moon of the gopīs! O lord of Vṛndāvana! O merciful to the submissive! O Kṛṣṇa! You have mercifully manifested in various forms. May my attachment for You be greatly increased.

Kṛṣṇa has invested full potencies in His holy names. According to Skanda Purāṇa:

*dāna-vrata-tapas-tīrtha-yātrādīnāṁ ca yāḥ sthitāḥ
śaktayo devamahatāṁ sarva-pāpa-harāḥ śubhāḥ

rājasūyāśvamedhānāṁ jñānasyādhyātma-vastunāḥ
ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu (3)*

Whatever potency to award auspiciousness and destroy sin may be found in the performance of charity, penances, austerities, visiting holy tīrthas, worshiping demigods, performing Rājasūya or Aśvamedha sacrifices, or the attainment of knowledge related to the soul, that potency has been invested in the holy name of Śrī Hari.

The Vaiśvānara Saṁhitā confirms that there are no hard and fast rules regarding time or purity while chanting the holy names:

*na deśa-kāla-niyamo
na śaucāśauca-nirṇayaḥ

param sankīrtanād eva
rāma rāmeti mucyate (4)*

There is no restriction regarding place or time, nor is there consideration of purity or impurity; simply by the performance of saṅkīrtana—chanting Rāma Rāma, or the Hare Kṛṣṇa mantra—one can achieve the highest liberation.

The symptoms of misfortune are described in the Śrīmad Bhāgavatam (3.9.7) as follows:

*daivena te hata-dhiyo bhavataḥ prasāṅgāt
sarvāśubhopaśamanād vimukhendriyā ye*

*kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhīhūta-manaśo 'kuśalāni śaśvat (5)*

O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

Being distressed because of their inability to get even a bit of happiness from sense gratification, and overwhelmed by greed, they engage in inauspicious activities. Such people make no effort to engage in chanting and hearing Your glories.

The Śrīmad Bhāgavatam (1.7.4-6) further says:

*bhakti-yogena manasi
samyak pranihite 'male

apaśyat puruṣam pūrṇam
māyām ca tad-apāśrayam

yayā sammohito jīva
ātmānam tri-guṇātmakam

paro 'pi manute 'nartham
tat-kṛtam cābhipadyate

anarthopaśamaṁ sākṣād
bhakti-yogam adhoksaje (6)*

Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under His full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service.

Kṛṣṇa, the potency of Kṛṣṇa, and the living entity, together constitute the Absolute Truth. Illusioned by māyā, the living entity is bound by her. This is known as anartha. When the minute conscious living entity performs bhakti-yoga, all anarthas are destroyed and he attains kṛṣṇa-prema. This truth has been realized by Vyāsadeva by his full absorption in the Lord's name etc. He thereafter revealed the process of bhakti-yoga in the Śrīmad Bhāgavatam.

In the ...mnāya-sutra, four types of misfortune or anarthas are described:

*māyāmugdhasya jīvasya
jñeyo 'narthaś catur vidhah

hṛddaurbbalyam cāparādho
'sat-tṛṣṇā tattva-vibhramah (7)*

The living entity attracted by māyā is attributed with four types of anarthas: hṛdaya-daurbalya (weakness of the heart), aparādha (all kinds of offenses), asat-tṛṣṇā (material desires), and tattva-vibhrama (illusion about spiritual knowledge). These anarthas lead to material bondage, which leads to miseries.

Illusion about spiritual knowledge is of four types:

*sva-tattve para-tattve ca
sādhya-sādhana-tattvayoh

virodhi-viṣaye caiva
tattva-bhramaś catur-vidhah* (8)

Sva-tattva bhrama (illusion about one's own identity), paratattva-bhrama (illusion about the Supreme Personality of Godhead), sādhya-sādhana-bhrama (illusion about the processes of sādhana and prema-bhakti), and virodhī-viṣaya-bhrama (illusion regarding subjects unfavorable to Kṛṣṇa consciousness) are the four kinds of illusion found in conditioned souls.

Material desires are of four types:

*aihikeṣvaiṣanā pāra-
trikeṣu caīṣanā 'śubhā

bhūti-vāñchā mumukṣā ca
hy asat-trṣṇāś catur-vidhah* (9)

Desire for material objects, desire for heavenly comforts, desire for mystic powers, and desire for liberation are the four types of material desires.

Offenses are of four types:

*kṛṣṇa-nāma-svarūpeṣu
tadiya-cit-kaṇeṣu ca

jñeyā budha-gaṇair nityam
aparādhāś catur-vidhah* (10)

Offenses towards the name, offenses toward the form of the Lord, offenses towards the devotees, and offenses towards other living entities are the four kinds of offenses.

Weakness of the heart is of four types:

*tucchāsaktih kuṭinātī
māt saryam sva-pratiṣṭhatā

hṛd-daurbalyam budhaiḥ śaśvaj
jñeyam kila catur-vidham* (11)

Intelligent persons know the four kinds of weakness of the heart as follows: attachment to objects not related to Kṛṣṇa, deceitfulness or fault-finding, envy, and desire for fame.

These anarthas give birth to six enemies—kāma, krodha, lobha, moha, mada, and mātsarya—that is, lust, anger, greed, illusion, pride, and envy. These anarthas also beget six waves—śoka, moha, kṣut, pipāsa, jarā, and mr̥tyu—that is, distress, illusion, hunger, thirst, old age, and death.

The creeper of devotion can never grow as long as one cannot give up these anarthas.

All anarthas, however, go far away by the performance of nāma-saṅkīrtana. As stated in the Śrīmad Bhāgavatam (1.1.14):

*āpannah samsṛtim ghorāṁ
yan-nāma vivaśo gr̄nan*

*tataḥ sadyo vimucyeta
yad bibheti svayam bhayam (12)*

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

The Śrīmad Bhāgavatam (11.2.37) further states:

*bhayam dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ*

*tan-māyayāto budha ābhajet tam
bhaktyaikayeśam guru-devatātmā (13)*

When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called *viparyayah asmṛtiḥ*. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity, and source of life. He thus worships the Lord by the process of unalloyed devotional service.

One who desires to achieve Kṛṣṇa's mercy should take shelter of a bona fide guru. When he engages in undivided devotional service under the guru's direction, he ultimately attains Kṛṣṇa.

The characteristics of bhakti-yoga are described in the Śrīmad Bhāgavatam (1.2.12 and 1.2.7) as follows:

*tac chraddadhānā munayo
jñāna-vairāgya-yuktayā*
*paśyanty ātmāni cātmānam
bhaktyā śruta-grhītayā*
*vāsudeve bhagavati
bhakti-yogah prayojitaḥ*
*janayaty āśu vairāgyam
jñānam ca yad ahaitukam (14)*

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes the Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti. By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.

After receiving the mercy of the sadhu, as one chants the holy name with faith, he becomes averse to material conceptions and realizes his eternal constitutional position. This is known as the highest platform of bhakti-yoga. As one gradually advances through the different stages of bhakti, one achieves this stage of perfection.

The circumstances favorable for bhakti are described in the Śrīmad Bhāgavatam (2.9.36):

*etāvad eva jijñāsyam
tattva-jijñāsunātmānāḥ

anvaya-vyatirekābhyaṁ
yat syāt sarvatra sarvadā (15)*

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

There are two ways for becoming free of anarthas—directly, by following the rules, and indirectly, by following the restrictions.

The means of getting freed from the three anarthas—material desires, weakness of the heart, and offenses—are described beginning with the following verses from the Upadeśāmṛta.

The six urges which are unfavorable in bhakti are listed in the first verse:

*vāco vegam manasah krodha-vegam
jihvā-vegam udaropastha-vegam

etān vegān yo viṣaheta dhīrah
sarvām apīmām prthivīm sa śisyāt (16)*

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger, and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

The above mentioned urges disrupt one's bhajana. Therefore, one must make repeated efforts to control these urges. After controlling these urges one should worship Rādhā-Kṛṣṇa in a secluded place.

The six obstacles to advancement in bhakti are given in the second verse:

*atyāhāraḥ prayāsaḥ ca
prajalpo niyamāgrahah

jana-saṅgaś ca laulyam ca
śadbhir bhaktir vinaśyati (17)*

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to obtain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness, and (6) being greedy for mundane achievements.

The six kinds of association which nourish bhakti are described in the fourth verse:

*dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati*

*bhuñkte bhojayate caiva
ṣad-vidham prīti-lakṣaṇam (18)*

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting food, and offering food are the six symptoms of love shared by one devotee and another.

These six kinds of association, when exchanged between devotees, increase one's devotion. But, if this association is shared with nondevotees, one's devotion diminishes.

Lord Caitanya Mahāprabhu has prohibited one from even seeing a materialistic sense enjoyer or a woman with the mood of enjoyment in the following words from Śrī Caitanya-candrodaya-nāṭaka:

*niśkiñcanasya bhagavad-bhajanomukhasya
pāram param jīgamiṣor bhava-sāgarasya

sandarśanam viṣayinām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu (19)*

Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than willingly drinking poison.

Offending sadhus is prohibited. It is offensive to see a Vaiṣṇava according to material conceptions. In the Upadeśāmṛta (6) it is said:

*drṣṭaiḥ svabhāva-janitair vapusāś ca doṣair
na prākṛitatvam iha bhakta-janasya paśyet

gaṅgāmbhasām na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ (20)*

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam, and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

The devotees situated in transcendence do not commit sinful activities. Even if some sins remain within the devotee, they will soon vanish.

According to the Manah-śikṣā (7), one should give up one's mischievous mentality in the form of desire for fame and deceitful fault-finding:

*pratiṣṭhāśā dhṛṣṭā śvapacaramanī me hr̥di naṭet
kathāṁ sādhu-premā spṛśati śucir-etan-nanu manah

sadā tvāṁ sevasva prabhu-dayita-sāmanta-matulam*

yathā tāṁ niṣkāśya tvaritam iha tam veśayati saḥ (21)

O mind, a shameless, low-born prostitute who eats dog meat is flagrantly dancing in my heart in the form of desire for fame. How then can pure love of Kṛṣṇa ever find a place in my heart? Just serve the devotees of Kṛṣṇa, who are His dear unparalleled commanders, so they can drive out this prostitute and enthrone pure love within my heart.

The *Manah-śikṣā* (6) further says:

*areḥ cetah prodyat kapaṭa kuṭīnātī bhara-khara-
kṣaran-mūtre snātvā dahasi katham ātmānam api mām*

*sadā tvāṁ gāndharvā giridhara-pada-prema-vilāsat
sudhāmbhodhau snātvā svam api nitarāt māñca sukhaya* (22)

O mind, why are you scorching us both by bathing in the prominent defects of deceit and fault-finding? These arise out of duality and are like the oozing urine of a donkey. You should always bathe in the nectarine ocean of prema-bhakti arising from the lotus feet of Śrī Śrī Gāndarvikā Giridhari, and thus give us both endless pleasure.

One should endeavor to give up duplicity and the desire for fame. Only then can one get strong attachment for chanting the holy name.

The ten offenses in chanting the holy name must be given up. They are described in the *Padma Purāṇa*, *Svarga-khaṇḍa*:

*satāṁ nindā nāmnāḥ paramam aparādham vitanute
yataḥ khyātīm yātāṁ katham u sahate tad-vigarhām*

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Kṛṣṇa mahā-mantra is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Kṛṣṇa mahā-mantra. If one does so, he is an offender. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second nāmāparādha is described as follows:

*sīvasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhīyā bhinnam paśyet sa khalu hari-nāmāhita-karah*

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities, and pastimes are all transcendental absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities, and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Śiva to be as good as the name of Lord Viṣṇu—or, in other words, to think Lord Śiva and the other demigods to be other forms of God and therefore equal to Viṣṇu—is also blasphemous. This is the second offense at the lotus feet of the Lord.

*guror avajñā śruti-śāstra-nindanam
tathārtha-vādaḥ hari-nāmni kalpanam*

The third offense at the lotus feet of the holy name is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense is to blaspheme Vedic literatures, such as the four Vedas and the Purāṇas. The fifth

offense is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense is to consider the holy name of the Lord to be imaginary. The seventh offense is described as follows:

*nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ*

To think that since the Hare Kṛṣṇa mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of hari-nāma.

The eighth offense is stated thus:

*dharma-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādah.*

It is offensive to consider chanting the Hare Kṛṣṇa mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows, practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Kṛṣṇa mahā-mantra must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

*aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśah śiva-nāmāparādhah*

It is an offense to preach the glories of the holy name among persons who have no faith in the subject matter.

Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa mantra, but in the beginning they should not be instructed about the glories of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental glories of the holy name.

The tenth offense is as follows:

*śrute 'pi nāma-māhātmye yaḥ prīti-rahito narah
aham-mamādi-paramo nāmni so 'py aparādha-kṛt (23)*

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking, “I am this body and everything belonging to this body is mine (aham mameti),” and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra, that is an offense.

O brother, sincerely try to give up these offenses and chant the holy name with intelligence.

One is prohibited from false renunciation. In the Bhakti-rasāmr̄ta-sindhu it is stated:

*prāpañcikatayā buddhyā
hari-sambandhi-vastunah

mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate (24)*

When persons eager to achieve liberation renounce things related to the Supreme

Personality of Godhead, thinking them to be material, their renunciation is called phalgu, or incomplete.

One who has attained the qualification for chanting the holy name gives up all fruitive activities. In the Śrīmad Bhāgavatam (11.5.41) it is said:

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan*

*sarvātmanā yaḥ śaraṇāṁ śaraṇyāṁ
gato mukundām pariḥṛtya kartam (25)*

One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind, or even one's departed forefathers.

According to the Padma Purāṇa, one should give up niyamāgrahaḥ and yet follow the essence of niyama.

*smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit*

*sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ (26)*

Viṣṇu, or Kṛṣṇa, should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be servants to these two principles.

One should refrain from atonement in relation to karma and jñāna. The Padma Purāṇa gives the following statement:

*harer apy aparādhān yaḥ kuryād dvi-pada-pām śalah
nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ
nāmno 'pi sarva-suhṛdo hy aparādhāt pataty adhaḥ
nāmāparādh-a-yuktānām nāmāny eva haranty-agham
aviśrānta prayuktāni tāny evārthakarāṇi ca (27)*

The lowest of human beings who commit offenses at the lotus feet of Śrī Hari will certainly cross the material ocean if they somehow take shelter of the holy name. However, those who commit offenses against the holy name, the well-wisher of all, certainly fall down. They are freed from their offense only by continually chanting the holy name. Indeed, one can attain all types of perfection by continuous chanting.

One should try to achieve knowledge of both Kṛṣṇa and oneself. One first attains knowledge of Kṛṣṇa's form, then attributes, and then pastimes as stated in *Catuḥ-slokī Bhāgavatam* begining with (2.9.33):

*aham evāsam evāgre
nānyad yat sad-asat param*

*paścād aham yad etac ca
yo 'vaśiṣyeta so 'smi aham (28)*

Brahmā, it is I, the Personality of Godhead, who existed before the creation, when

there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

The personification of transcendental truth, Śrī Kṛṣṇa, is eternal and ever-existing. All other manifestations, spiritual and material, are the result of His various potencies. Lord Kṛṣṇa, who is like the transcendental sun, remains as the eternal truth after the universal destruction. This is the basis of the philosophy of acintya bhedābheda tattva.

Knowledge of the form of māyā-śakti and jiva-śakti is found in the Śrīmad Bhāgavatam (2.9.34):

*ṛte 'rtham yat pratīyeta
na pratīyeta cātmani

tad vidyād ātmāno māyām
yathābhāso yathā tamah* (29)

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

The energy of Kṛṣṇa known as māyā-śakti is simultaneously one with and different from Kṛṣṇa. Māyā-śakti arises from, but is different from, the internal energy (citi-śakti). Māyā-śakti, the shadow of the internal energy, acts through the three modes of nature, which are the cause of this material world. In the material world the ignorant living entities are bound by temporary activities.

Even though the spirit soul and this material world are simultaneously one with and different from Kṛṣṇa, still, Kṛṣṇa in His eternal form exists separately. The Śrīmad Bhāgavatam (2.9.35) states:

*yathā mahānti bhūtāni
bhūteśuccāvaceṣv anu

pravīṣṭāny apravīṣṭāni
tathā teṣu na teṣv aham* (30)

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

Knowledge of the form of Kṛṣṇa's name is given in the Bhakti-rasāmṛta-sindhu:

*nāma cintāmaṇih kṛṣṇaś
caitanya-rasa-vigrahaḥ

pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoh* (31)

The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, and there is no question of its being involved with māyā, Kṛṣṇa's name is always liberated and spiritual; it is

never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.

The Bhakti-rasāmṛta-sindhu further says:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ

sevomukhe hi jihvādau
svayam eva sphuraty adah (32)

Because Kṛṣṇa's form, qualities pastimes, etc. are all on the absolute platform, material senses cannot therefore appreciate them. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified and one gradually comes to understand who Kṛṣṇa really is.

According to the Śrīmad Bhāgavatam (11.21.2), one should practice chanting the holy name according to his qualification.

sve sve 'dhikāre yā niṣṭhā
sa guṇāḥ parikīrtitāḥ

viparyayas tu doṣāḥ syād
ubhayor esa niścayah (33)

Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.

Qualifications for chanting the holy name are given in the Śrīmad Bhāgavatam (11.20.27/8):

jāta-śraddho mat-kathāsu
nirviṇṇāḥ sarva-karmasu

veda duḥkhātmakān kāmān
parityāge 'py anīśvarah
tato bhajeta mām prītāḥ
śraddhālur dṛḍha-niścayah

juṣamāṇāś ca tān kāmān
duḥkhodarkāṁś ca garhayan (34)

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee remains happy and worships Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.

One should try to attain the six qualities favorable for performing bhajana. These qualities are given in the Upadeśāmṛta (3):

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt

*sāṅga-tyāgāt sato vṛtteḥ
śadbhir bhaktih prasidhyati* (35)

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles (such as śravaṇam kīrtanam viṣṇoh smaraṇam—hearing, chanting, and remembering Kṛṣṇa), (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous ācāryas. These six principles undoubtedly assure the complete success of pure devotional service. One must strive to achieve the association of pure devotees. In the Śrīmad Bhāgavatam (3.25.25) it is said:

*satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*

*taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati* (36)

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. He then gradually attains śraddha (attachment), rati (bhāva), and bhakti (prema-bhakti). How to associate with devotees is mentioned in the Upadeśāmṛta (5):

*kṛṣṇeti yasya giri tam manasādriyeta
dikṣāsti cet pranatibhiś ca bhajantam īśam*

*śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā* (37)

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (dikṣa) and is engaged in worshiping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

Such a pure devotee sees everyone as the eternal servant of Kṛṣṇa.

One should pass his life in the mood of yukta-vairāgya and chant the holy name. As stated in Bhakti-rasāmṛta-sindhu:

*anāsaktasya viṣayān
yathārham upayuñjataḥ*

*nirbandhah kṛṣṇa-sambandhe
yuktam vairāgyam ucyate* (38)

When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness.

The Śrīmad Bhāgavatam (7.11.32) further says:

*vṛttyā sva-bhāva-kṛtayā
vartamānah sva-karma-kṛt*

*hitvā sva-bhāva-jam karma
śanair nirguṇatām iyāt (39)*

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the niṣkāma stage.

One should live free from sin and take shelter of the holy name.

This art of living is mentioned in the Śrīmad Bhāgavatam (11.7.39):

*prāṇa-vṛttyaiva santuṣyen
munir naivendriya-priyaiḥ*

*jñānam yathā na naśyeta
nāvakiryeta vāñ-manah (40)*

A learned sage should take his satisfaction in the simple maintenance of his existence and should not seek satisfaction through gratifying the material senses. In other words, one should care for the material body in such a way that one's higher knowledge is not destroyed and so that one's speech and mind are not deviated from self-realization.

One should live in such a way that he can avoid useless activities. In this way one should give up the propensity for material sense enjoyment. One should nourish himself in such a way that the tongue and mind do not deviate from yukta-vairāgya.

One should be especially careful regarding his association. The Hari-bhakti-sudhodaya (2.13) gives the following reason:

*yasya yat saṅgatih purīṣo
maṇīvat syāt sa tad gunah

svakularddhyai tato dhimān
svayūthāny eva samśrayet (41)*

As the qualities of a nearby object are reflected in a crystal, one similarly takes on the qualities of a person with whom he associates. Therefore, a wise person should take shelter of those sadhus who are more advanced, affectionate, and have the same temperament.

One should carefully follow the path of the mahājanas as described in the Skanda Purāṇa:

*sa mr̥gyah śreyasāṁ hetuh
panthāḥ santāpavarjitah

anavāpta-śramam pūrve
yena santah prastasthire (42)*

One should strictly follow the easy path which the previous mahājanas have accepted. That path bestows great auspiciousness and is devoid of all misery. The path given in the Vedas is the real path of bhakti. As stated in the Brahma-yāmala:

*śruti-smṛti-purāṇādi
pañcarātra-vidhim vinā*

*aikāntikī harer bhaktir
utpātāyaiva kalpyate (43)*

Devotional service to the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas, Nārada-pañcarātra, etc., is simply an unnecessary disturbance in society.

One can easily progress by accepting the path given by the mahājanas. One who acts according to his own ideas will meet with disturbance and ruin. If one makes no effort to become free from anarthas he will meet with misfortune, being unable to receive the mercy of the holy name. Without receiving the mercy of the name, one will be unable to remove his anarthas despite repeated attempts. But, if one cries sincerely at the lotus feet of the name, then within a few days all anarthas will vanish. After giving up anarthas, one should fully engage in hearing and chanting, taking complete shelter of the holy name.

The endeavors of one performing resolute bhajana are described in the Hari-bhakti-vilāsa:

*evam ekāntinām prāyah
kīrtanām smaraṇām prabhoḥ*

*kurvatāḥ parama-prītyā
kṛtyamanyan na rocyate*

*bhāvena kenacit preṣṭha
śrī-mūrter aṅghri sevane*
*syādicchaisām sva-mantraṇa
sva-rasenaiva tad vidhiḥ*

*vihiteṣv eva nityeṣu
pravartante svayaṁ hi te*

*sarva-tyāgepy aheyāyāḥ
sarvānartha-bhuvaś ca te*
*kuryuḥ pratiṣṭhā-viṣṭhāyāḥ
yatnam asparṣane varam*
prabhāte cardharāte ca
madhyāhne divasakṣaye

*kīrtayanti harim ye vai
na teṣām anya-sādhanam (44)*

The devotees whose minds are fixed on hearing and chanting Kṛṣṇa's glories in pure love have no taste for other activities. Serving their beloved Deities with their dikṣa mantras stimulates their taste for svārasikī bhajana (worship according to their particular rasa). The activities of such a rāgānuga bhakta arise out of spontaneous devotion for Kṛṣṇa. Still, his activities are never contrary to śāstric injunctions.

Even if one can give up all material desires, the desire for fame is very difficult to give up. This desire for fame, which is compared to stool, is the root cause of all anarthas. Therefore, one should carefully avoid touching this stool in the form of desire for fame.

In the early morning, at dawn, midday, and midnight, one who gives up his

anarthas and engages in hearing and chanting, easily obtains the mercy of Lord Kṛṣṇa. Those who chant the holy name with full faith in the association of devotees are freed from anarthas and reach the stage of niṣṭhā. Remember Kṛṣṇa's eternal pastimes in the morning, and gradually you will attain bhāva. In the Govinda-līlāmrta it is said:

*rādhāṁ snāta-vibhūṣitāṁ vrajapayāhūtāṁ sakhibhiḥ prage
tad-gehe vihitānna-pāka-racanām kṛṣṇāvaśeṣanām*

*kṛṣṇām buddham avāpta-dhenu-sadanām nirvyūḍha-go-dohanām
susnātām kṛta-bhojanām saha-caraistām cātha tām cāśrye (45)*

I take shelter of Śrīmatī Rādhārāṇī. After finishing Her ablutions and ornamenting Her body, Rādhārāṇī is called early in the morning by Mother Yaśodā. Rādhā, along with Her girl friends, then goes to the house of Mother Yaśodā and prepares varieties of delicious foodstuffs which are offered to Kṛṣṇa. Rādhārāṇī then takes Kṛṣṇa's remnants. During this time Rādhā occasionally gets the chance to meet Kṛṣṇa.

I also take shelter of Kṛṣṇa. After awakening from His bed early in the morning, Kṛṣṇa first goes to the cowshed to milk the cows. Following His daily routine, Kṛṣṇa then returns home, and after taking bath, He takes His meals in the company of His cowherd friends.

Remember this pastime in the morning, and overwhelmed with love, chant the holy name in the association of devotees. Then within a short time, bhāva (transcendental emotions) will be awakened.

Thus ends the Dvitiya-yāma Sādhana of the Śrī Bhajana-rahasya.

3 / Tṛtīya-yāma Sādhana Bhajana at Forenoon Niṣṭha-bhajana (Bhajana with Firm Faith)

The qualification and procedure for performing nāma-kīrtana is stated in the Śikṣāṣṭaka (3) as follows:

*trṇād api sunīcena
taror iva sahiṣṇunā*

*amāninā mānadena
kīrtanīyah sadā hariḥ (1)*

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord.

O Svarūpa Dāmodara and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa mahā-mantra to awaken very easily one's dormant love for Kṛṣṇa. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways. When a tree is cut down, it does not protest, and even when drying up, it does not ask

anyone for water. The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others. Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.

The six symptoms of surrender according to Vaiṣṇava-tantra are:

*ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam

rakṣisyatīti viśvāso
goptṛtvē varanām tathā

ātma-nikṣepa-kārpanye
saḍ-vidhā saraṇāgatiḥ (2)*

The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility.

The Mukunda-mālā-stotra (37) says one must first give up his identification with the material body:

*idam śarīram śata-sandhi-jarjaram
pataty avaśyam pariṇām-apeśalam

kim auśadham pṛcchasi mūdha durmate
nirāmayam kṛṣṇa-rasāyanam piba (3)*

One should give up the false identification with the material body which is made of five material elements and has hundreds of joints which will wear out. One day this body will fall dead with the result that it will be turned to ashes or an insect's stool. At that time everyone will see the body as despicable, therefore it is unwise to have attachment for this body. O mind, hear my truthful words! The powerful medicine to cure this material disease is to continually drink the nectar of Kṛṣṇa's name.

One should become tolerant like a tree and compassionate to all living entities. As stated by Lord Brahmā in the Śrīmad Bhāgavatam (3.9.12):

*nātiprasīdati tathopacitopacārair
ārādhitaḥ sura-gaṇair hṛdi baddha-kāmaih

yat sarva-bhūta-dayayāśad-alabhyayaiko
nānā-janeṣv avahitāḥ suhṛd antar-ātmā (4)*

My Lord, You are not very much satisfied by the worship of the demigods, who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone's heart as the Supersoul just to show Your causeless mercy, and You are the eternal well-wisher, but You are unavailable for the nondevotee.

The act of giving respect to the devotees is glorified in these words from the Mukunda-mālā-stotra (35):

śṛṇvan sato bhagavato guṇa-kīrtanāni

dehe na yasya pulakodgama-roma-rājih

*notpadyate nayanayor vimalāmbu-mālā
dhik tasya jīvitam aho puruṣādhamasya (5)*

If one hears glorification of Kṛṣṇa's name, form and qualities from the mouth of a devotee and even then his hairs do not stand erect nor do tears of ecstasy flow from his eyes, then what is the use to maintain such a life?

Knowledge of Kṛṣṇa's glories is given in Mukunda-mālā-stotra (43):

*kṛṣṇo rakṣati no jagat-traya-guruḥ kṛṣṇo hi viśvambharah
kṛṣṇād eva samutthitam jagad idam kṛṣṇe layamgacchati*

*kṛṣṇe tiṣṭhati viśvam etad akhilam kṛṣṇasya dāsā vayam
kṛṣṇenākhila sad-gatir-vitaritā kṛṣṇāya tasmai namah (6)*

May the spiritual master of the three worlds, Śrī Kṛṣṇa, protect us all. Kṛṣṇa is also known as Viśvambhara, for He maintains this world after He Himself manifests it and, in time, destroys it. The entire creation is situated in Kṛṣṇa, and we are therefore all His servants. The wealth of the world is distributed by Him. Let us offer our obeisances with full faith unto Śrī Kṛṣṇa, who awards one the ultimate goal.

You have taken birth for the purpose of performing devotional service to Kṛṣṇa. Indeed, everything in this world other than devotional service to Kṛṣṇa is false. Eagerness for Kṛṣṇa-bhakti is also described in the Mukunda-mālā-stotra (33):

*kṛṣṇa tvadiya-pada-paṅkaja-pañjarāntam
adyaiva viśatu me mānasa-rāja-hamsah*

*prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇam kutas te (7)*

My Lord Kṛṣṇa, I pray that the swan of my mind may immediately sink down to the stems of the lotus feet of Your Lordship and be locked up in their network; otherwise at the time of my final breath, when my throat is choked up with cough, how will it be possible to think of You?

In such a condition, Your holy name will not manifest on my tongue. If I leave my body then without remembering You, how will I attain You?

One should practice humility as described in the following six verses from Stotra-ratna:

*na dharma-niṣṭho 'smi na cātma-vedī
na bhaktimāṁs tvac-caranāravinde*

*akiñcano 'nanya-gatiḥ śaranya
tvat-pāda-mūlam śaraṇam prapadye (8)*

O Hari! I have no faith in religious principles, and I have no knowledge of the soul. Furthermore, I have no devotion to Your lotus feet. I am utterly destitute, a rogue with no idea of the goal of life. In this way I always cheat myself. You however, are the deliverer of the fallen, and I am an insignificant fallen soul.

Therefore, You are the only goal of my life. Having achieved Your lotus feet I take shelter of You, for You are my eternal Lord, and I am Your servant.

*na ninditam karma tad asti loke
sahasraśo yan na mayā vyadhāyi*

*so 'harī vipākāvasare mukunda
krandāmī sampraty agatis tavāgre (9)*

There is no sin in this world which I have not committed thousands and thousands of times. The results of those sinful activities are now beginning to fructify, and they are churning me in this material ocean. O Mukunda! Seeing no other path, I am crying again and again before You. Punish me as You think fit, because You are the giver of punishment, and You are my Lord.

*nimajjato 'nanta-bhavārṇavāntaś
cirāya me kūlam ivāsi labdhah*

*tvayāpi labdham bhagavann idānīm
anuttamam pātram idam dayāyāḥ (10)*

O Ananta! O Hari! I have been drowning in this material ocean since time immemorial. I have been swimming and swimming, but I have not found the end of this great and fathomless material ocean. While drowning, I cried out in distress, “Help! Someone rescue me!”. At that time You came, and, as I understood Your lotus feet as the shore of this ocean, a seed of hope arose in my heart. O Hari, You are the most compassionate! In me You have certainly found the most appropriate recipient for Your mercy.

*bhavantam evānucaran nirantarāḥ
praśānta-nihśeṣa-mano-rathāntarāḥ*

*kadāham aikāntika-nitya-kiñkarāḥ
praharṣayiṣyāmi sanātha-jīvitam (11)*

By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?

O Hari, being evil-minded and seeing no other refuge, I have taken shelter of Your lotus feet. I have now come to know that You are my Lord. You are the Lord of the universe and I am Your eternal servant. When will that day come when I will realise myself as Your eternal servant? When will my material desires be completely destroyed so that I will spontaneously serve You to Your satisfaction?

*aparādha-sahasra-bhājanam
patitam bhīma-bhavārṇavodare*

*agatīm śaraṇāgatām hare
kr̥payā kevalam ātmasāt-kuru (12)*

O Hari! I am an offender, and therefore I am always punishable. I have all bad qualities, and I am guilty of committing thousands and thousands of offenses. I am drowning inside this terrible, turbulent ocean of material existence. I have lost my way, and I desire to find the right path. O Hari, I have taken shelter of Your lotus feet out of fear. Please accept me as Your own. O Lord, Your vow is that You will definitely liberate anyone from material bondage who takes shelter of You.

*na mṛṣā paramārtham eva me
śṛṇu vijñāpanam ekam agrataḥ*

*yadi me na dayisyase tadā
dayanīyas tava nātha durlabhaḥ (13)*

O Hari! Let me submit one humble request before You. Be merciful and kindly hear my words. This is not a meaningless request, but it is confidential, having come from my heart. I am wretched, and You are most merciful. Therefore, You are the most capable person to bestow mercy. As You confer Your mercy unto one who is very fallen, I am a suitable candidate for Your mercy. If You ignore me, then it will be very, very difficult to find a more suitable candidate for Your mercy. Humility free from the desire for honor is described in the following verse from Stotra-ratna:

*amarīyādah kṣudraś cala matir asūya-prasava-bhūḥ
kṛtaghno durmānī smara-para-vaśo vañcana-parah
nr̥śamṣah pāpiṣṭhah katham aham ito duḥkha-jaladher
apārād uttīrṇas tava paricareyam caranayoh (14)*

I am always transgressing the injunctions of the Vedas. I am degraded, fickle-minded, always envious, ungrateful, proud and sinful. I am controlled by lust and always engaged in cheating. In this condition how will I cross this ocean of material suffering and engage in the service of Your lotus feet?

Respect for devotees is described in Stotra-ratna:

*tava dāsy-a-sukhaika-saṅgināṁ
bhavaneśv astv api kīta-janma me
itarāvasatheśu mā sma bhūd
api me janma catur-mukhātmanā (15)*

Performing activities according to the Vedic injunctions, the living entities take birth again and again within this material world. Similarly, I may also take birth again according to my past activities, or by Your will. O Puruṣottama, kindly hear this one request! I pray that if I again take birth, let it be in the house of Your servant even as a worm and I will be satisfied at heart. I have no desire to take birth with the opulence of Lord Brahmā in the house of one averse to You. With folded hands I am offering You this humble prayer.

Humility out of self-surrender is also described in the Stotra-ratna:

*vapur-ādiṣu yo 'pi ko 'pi vā
guṇato 'sāni yathā-tathā-vidhah
tad aham tava pāda-padmayor
aham adyaiva mayā samarpitah (16)*

In this world there are bodily distinctions such as man and woman, and there are four different varṇas and four āśramas divided according to the three modes of nature—goodness, passion and ignorance. In this way there are countless varieties of bodies. O Lord of my life! Whatever body I must reside in and whatever condition doesn't matter, for I now surrender myself at Your lotus feet. From now

on I have nothing left that I consider mine.

Sincere humility is described in the Kṛṣṇa-karṇāmṛta (30):

*nibaddha-mūrddhāñjalir eṣa yāce
nīrandhra-dainyonnati-mukta-kañṭham*

*dayā-nidhe deva bhavat kaṭākṣam
dākṣiṇyāleśena sakṛn niṣiñca (17)*

With folded hands this rascal cries, and without hesitation, sincerely offers his prayers to You. In a sobbing voice I pray, “O merciful Lord, please be kind to me! Just once cast Your merciful glance on me and thus save my life.”

Gradually one can perform kīrtana taking shelter of the conjugal rasa. The following statement is found in the Kṛṣṇa-karṇāmṛta (29):

*mayi prasādaṁ madhuraiḥ kaṭākṣair
vamśī-ninādānucarair-vidhehi*

*tvayi prasanne kim ihā parair nas
tvayaprasanne kim ihā parair nah (18)*

O Lord, kindly bestow upon me mercy in the form of Your side-long glance followed by the sweet sound of Your flute. When You are pleased with me, even if others are displeased, it doesn't matter. But when You are displeased with me, even if others are pleased, then what is the benefit for me?

In this way, by performing kīrtana with firm faith, one soon attains the stage of ruci (transcendental taste), and then gradually he attains prema.

One should remember the pūrvāhṇa (forenoon) pastime while chanting. The following description is given in the Govinda-līlāmṛta:

*pūrvāhṇe dhenu-mitrair vipinam anusṛtam goṣṭha-lokānu�ātāṁ
kr̄ṣṇāṁ rādhāpti-lolāṁ tad abhisṛti-kṛte prāpta-tat-kuṇḍa-tīram
rādhām cālokyā kr̄ṣṇām kṛta-grha-gamanām āryayārkārcanāyai
diṣṭām kr̄ṣṇa-pravṛtyai prahita-nija-sakhī-vartma-netrām smarāmi*

I remember Śrī Kṛṣṇa, who in the forenoon goes to the forest followed by the cowherd boys and the cows. Nanda Mahārāja, Yasodā and other Vrajavāsīs also follow along. Being anxious to meet Rādhārāṇī, Kṛṣṇa leaves the cowherd boys and cows behind and comes to the banks of Rādhā-kuṇḍa.

I also remember Śrīmatī Rādhārāṇī, who returns to Her home from Nanda-grāma after She has caught a glimpse of Kṛṣṇa's signal indicating Their future meeting. Her mother-in-law, Jatilā, orders Her to worship the sun-god. Rādhārāṇī casts Her eyes down the pathway by which Her sakhīs will return with information about Kṛṣṇa's location which She eagerly awaits.

Thus ends the Tṛtīya-yāma Sādhana of the Śrī Bhajana-rahasya.

4 / Caturtha-yāma Sādhana
Bhajana at Midday
Ruci-bhajana
(Taste for Bhajana)

One who chants the holy names has no desire other than unalloyed devotion to Kṛṣṇa. This is confirmed in the Śikṣāṣṭaka (4) as follows:

*na dhanam na janam na sundarim
kavitaṁ vā jagad-iśa kāmaye*

*mama janmani janmanīsvare
bhavatād bhaktir ahaitukī tvayi (1)*

O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

Home and paraphernalia, disciples, wealth in the form of animals and grains, wife, sons, servants, maidservants, relatives, fruitive activities described in flowery words, and beautiful women are all considered important objects in the material world. I, however, have no desire to obtain these things. O Kṛṣṇa, I aspire only for Your mercy in the form of pure devotion for You. The natural symptom of love is that a devotee who has love of Godhead thinks, “I do not have even a scent of love for Kṛṣṇa.”

According to Śrīmad Bhāgavatam (3.9.6), materialistic wealth is an impediment to devotion:

*tāvad bhayam draviṇa-deha-suhṛn-nimittam
śokah sprhā paribhavo vipulaś ca lobhah*

*tāvan mamety asad-avagraha ārti-mūlam
yāvan na te 'ngṛrim abhayam pravṛṇīta lokaḥ (2)*

O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body, and friends; they are filled with lamentation and unlawful desires; and they avariciously base their undertakings on the perishable conceptions of “my” and “mine”. As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

Kṛṣṇa is the Lord of lords. By worshiping Him, all the demigods are also simultaneously worshiped. As stated in the Śrīmad Bhāgavatam (4.31.14):

*yathā taror-mūla-niṣecanena
trpyanti tat-skandha-bhujopasākhāḥ*

*prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhanām acyutejyā (3)*

As pouring water on the root of a tree energizes the trunk, branches, and twigs, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

The unalloyed devotees have no activity other than serving Kṛṣṇa. In the Padma Purāṇa it is said:

*harir eva sadā rādhyah
sarva-deveśvareśvaraḥ*

*itare brahma-rudrādyā
nāvajñeyāḥ kadācana (4)*

Kṛṣṇa, or Hari, is the master of all demigods, and therefore He is always worshipable. But this does not mean that one should not offer respect to the demigods headed by Brahmā and Śiva.

Under the pretext of preaching one should not initiate unqualified disciples simply to increase his number of followers. It is said in the Śrīmad Bhāgavatam (7.13.8):

*na śiṣyān anubadhnīta
granthān naivābhyaṣed bahūn

na vyākhyām upayuñjīta
nārambhān ārabhet kvacit (5)*

A sannyasi must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books (nondevotional) or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.

One who has a taste for the holy name does not want such things.

Unalloyed, uninterrupted devotional service is recommended in the Śrīmad Bhāgavatam (1.2.14):

*tasmād ekena manasā
bhagavān sātvatāṁ patih

śrotavyāḥ kīrtitavyāś ca
dhyeyāḥ pūjyāś ca nityadā (6)*

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember, and worship the Personality of Godhead, who is the protector of the devotees.

Engage in hearing and chanting Kṛṣṇa's name, form, and attributes with undivided attention, and at the same time try to destroy your anarthas. Then the creeper of devotion will quickly bear fruit.

According to the Padma Purāṇa, one should not be agitated by scarcity or loss of desired objects:

*alabdhe vā vinaṣṭe vā
bhakṣyāccchādāna-sādhane

aviklava-matir bhūtvā
harim eva dhiyā smaret (7)*

The mind of one who has taken shelter of the holy name is undisturbed even if food and clothes are not easily obtained or if they are obtained but then lost. Leaving behind all material attachments, he takes complete shelter of Govinda. The procedure for giving up grief is explained in the Padma Purāṇa:

*śokāmarṣādibhir bhāvair
ākrāntāṁ yasya mānasam

kathāṁ tasya mukundasya*

sphūrttiḥ sambhāvanā bhavet (8)

Within the heart of one who is full of anger or pride, or lamentation on the state of his wife or sons, there is no possibility of Kṛṣṇa being manifest.

One should accept only those things necessary for his devotional life, as stated in the Nāradīya Purāṇa:

*yāvatā syāt sva-nirvāhah
svīkuryāt tāvad arthavit*

*ādhikye nyūnatāyāñca
cyavate paramārthataḥ (9)*

If the devotee accepts those things necessary for the maintenance of his life, it does not mean he is a sense enjoyer. The devotee neither accepts too much nor too little, for that hampers his progress towards his goal.

Symptoms of the development of unalloyed devotion are given in the Śrīmad Bhāgavatam (11.2.42):

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah*

*prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam (10)*

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way as pleasure, nourishment, and relief from hunger come simultaneously and increasingly, with each bite for a person engaged in eating.

As one progresses in this way he offers prayers similar to Prahlāda Mahārāja's in the Śrīmad Bhāgavatam (7.9.39):

*naitan manas tava kathāsu vikuṇṭha-nātha
samprīyate durita-duṣṭam asādhu tīvram*

*kāmāturaṁ harṣa-śoka-bhayaiṣaṇārtam
tasmin kathāṁ tava gatiṁ vimṛśāmi dīnāḥ (11)*

My dear Lord of the Vaikuṇṭha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?

O Kṛṣṇa! How will I get attachment for topics concerning You? And how will I meditate on Your pastimes?

The Śrīmad Bhāgavatam (7.9.40) explains how a living entity attracted to sense objects such as form and taste is completely vanquished:

*jihvaikato 'cyuta vikarṣati māvitṛptā
śiśno 'nyatas tvag-udaram śravaṇam kutaścit*

ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir

bahvyah sapatnya iva geha-patim lunanti (12)

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, the ear, not attempting to hear about You, is generally attracted to useless talks. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.

O son of Nanda, in this state how will I be able to remember Your pastimes? The devotee prays to obtain the association of the Vrajavāsīs as spoken by Lord Brahmā in the Śrīmad Bhāgavatam (10.14.30):

*tad astu me nātha sa bhūri-bhāgo
bhāve 'tra vānyatra tu vā tiraścām*

*yenāham eko 'pi bhavaj-janānāṁ
bhūtvā niṣeve tava pāda-pallavam* (13)

My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

O Lord, if I take birth in this land of Vṛndāvana or in any other universe, or if I take birth as a bird or animal anywhere within Your creation, my only desire is that I may be able to serve You in various ways in the association of Your devotees. One should consider the four goals of life (dharma, artha, kāma, and mokṣa) insignificant. Uddhava explains this in the Śrīmad Bhāgavatam (3.4.15):

*ko nv iśa te pāda-saroja-bhājāṁ
sudurlabho 'rtheṣu caturṣv apīha*

*tathāpi nāham pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevanotsukah* (14)

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification, and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

One should try to develop pure unalloyed devotion, as stated in the Śrīmad Bhāgavatam (1.5.18):

*tasyaiva hetoh prayateta kovid
na labhyate yad bhramatām upary adhah

tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhīra-ramhasā* (15)

Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Pātāla). As far as

happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

In the Śrīmad Bhāgavatam (4.9.10), Dhruva Mahārāja says that unalloyed devotion makes the desire for liberation appear insignificant:

*yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt*

*sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt (16)*

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

The glories of hearing the holy name from the mouth of a sadhu are described in the Śrīmad Bhāgavatam (4.20.24):

*na kāmaye nātha tad apy aham kvacīn
na yatra yuṣmac-caranāmbujāsavāḥ*

*mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varāḥ (17)*

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

In the eyes of a devotee, the heavenly planets, the planet of Lord Brahmā, sovereignty over the earth or the lower planets, and attainment of the eight or eighteen mystic perfections are all insignificant. This is confirmed in the following statement by Vṛtrāsura in the Śrīmad Bhāgavatam (6.11.25):

*na nāka-pṛṣṭham na ca pārameṣṭhyam
na sārvabhaumam na rasādhipatyam*

*na yoga-siddhīr apunar-bhavam vā
samañjasa tvā virahayya kāṅkṣe (18)*

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

This is my sincere resolve.

By taking shelter of the holy name, attachment develops. The symptoms of this

attachment are described in the Śrīmad Bhāgavatam (10.29.34):

*cittam sukhena bhavatāpahṛtam gṛheṣu
yan nirviśaty uta karāv api gṛhya-kṛtye*

*pādau padam na calatas tava pāda-mūlād
yāmāḥ kathāṁ vrajam atho karavāma kim vā (19)*

Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?

In this condition all good qualities and peacefulness manifest in the devotee. This is explained by Prahlāda Mahārāja in the Śrīmad Bhāgavatam (5.18.12):

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ*

*harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahih (20)*

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a person?

According to the Śrīmad Bhāgavatam (4.11.30), the process of bhakti-yoga completely destroys the false ego in the form of identifying the body with the self.

*tvam pratyag-ātmani tadā bhagavaty ananta
ānanda-māṭra upapanna-samasta-śaktau*

*bhaktim vidhāya paramāṁ śanakair avidyā-
granthim vibhetsyasi mamāham iti prarūḍham (21)*

Regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "mine".

Again the Śrīmad Bhāgavatam (4.22.39) says:

*yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayam grathitam udgrathayanti santah*

*tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-guṇāḥ tam arañam bhaja vāsudevam (22)*

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jñānis and yogis—although trying to stop the waves of sense gratification, cannot do so. Therefore you are

advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva. An introduction to madhyāhna-līlā (midday pastime) is given in the Govinda-līlāmṛta:

*madhyāhne 'nyonya saṅgodita vividha-vikārādi-bhūṣāpramugdhau
vāmyotkaṇṭhatilolau smaramakha lalitā dyāli-narmāptaśātāu

dolāraṇyāmbu-varṁśī-hṛti-rati-madhupānārka-pūjādi-līlau
rādhā-kṛṣṇau satrṣṇau parijana-ghaṭayā sevyamānau smarāmi* (23)

I remember Rādhā and Kṛṣṇa, who enjoy each other's company at midday. They are both decorated with different types of ecstatic symptoms such as aṣṭa-sāttvika and vyabhicārī. Their eyes show symptoms of opposition, then eagerness, as They become unsteady in Their loving affairs. They are pleased by the jokes of Lalitā and the other sakhīs, and surrounded by these friends, They become eager to engage in sports like swinging, roaming in the forest, playing in the water, hiding Kṛṣṇa's flute, love-making, drinking honey and worshiping the sun-god. In this way I meditate on Rādhā and Kṛṣṇa, who are served on all sides by Their associates.

Thus ends the Caturtha-yāma Sādhana of the Śrī Bhajana-rahasya.

5 / Pañcama-yāma Sādhana Bhajana in the Afternoon Kṛṣṇāsakti (Attachment to Kṛṣṇa)

The characteristic of one who chants the holy name and his prayer as the eternal servant of Kṛṣṇa are given in the Śikṣāṣṭaka (5):

*ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau

kṛṣṇā tava pāda-paṅkaja-
sthita-dhūlī-sadr̄śam vicintaya* (1)

Oh, my Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of my own fruitive acts, I have fallen in this horrible ocean of nescience. Now please be causelessly merciful to me. Consider me a particle of dust at Your lotus feet.

I am Your eternal servant, but I forgot Your Lordship. Now I have fallen in the ocean of nescience and have been conditioned by the external energy. Be causelessly merciful to me by giving me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant.

The stage of bhāva is gradually attained by the mercy of Kṛṣṇa and regular chanting of the holy names without offenses. In the Śrīmad Bhāgavatam (1.2.17-19) it is said:

śrīvatām sva-kathāḥ kṛṣṇah

punya-śravaṇa-kīrtanāḥ
hṛdy antaḥ stho hy abhadraṇi
vidhunoti suhṛt satām
nāṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitaṁ sattve prasīdati (2)

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

By regular attendance in classes on the Bhāgavatam and by rendering service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire, and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

Such a devotee prays for Kṛṣṇa's mercy as stated in the Śrīmad Bhāgavatam (10.14.8):

tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtam vipākam

hṛd-vāg vapurbhir vidadhan namaḥ te
jīveta yo mukti-pade sa dāya-bhāk (3)

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words, and body, is surely eligible for liberation, for it has become his rightful claim.

One who is situated in this condition attains supreme spiritual peace, as confirmed in the Śrīmad Bhāgavatam (11.2.43):

ity acyutāṅghrim bhajato 'nuvṛttya
bhaktir viraktir bhagavat-prabodhah

bhavanti vai bhāgavatasya rājāṁś
tataḥ parāṁ śāntim upaiti sākṣat (4)

My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavor thus achieves unflinching devotion,

detachment, and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace in the form of prema.

The nine types of bhakti are listed in the Śrīmad Bhāgavatam (7.5.23/24):

śravaṇam kīrtanam viṣṇoh
smaraṇam pāda-sevanam

arcanaṁ vandanam dāsyam
sakhyam ātma-nivedanam

iti pumśārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā

kriyeta bhagavaty addhā
tan manye 'dhītam uttamam (5)

Prahlāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

As the stage of bhāva arises, attachment for service is spontaneous. The following prayer of Vṛtrāsura is given in Śrīmad Bhāgavatam (6.11.24):

aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyah

manah smaretāsu-pater guṇāṁ te
grñīta vāk karma karotu kāyah (6)

O my Lord, O Supreme Personality of Godhead, will I again be able to serve Your eternal servants, who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship.

The living entity is the enjoyed and Kṛṣṇa is the enjoyer. Therefore by regularly discharging devotional service, the hope for achieving the service of the ever-blissful Śrī Rādhā gradually increases. At that time one's feelings for serving in the mood of the gopīs manifests. The mood of the gopīs is described in the Śrīmad Bhāgavatam (10.29.38):

tan nah prasīda vṛjinārdana te 'ṅghri-mūlam
prāptā visṛjya vasatīs tvad-upāsanāśāḥ

tvat-sundara-smīta-nirikṣaṇa-tīvra-kāma-
taptātmanam puruṣa-bhūṣaṇa dehi dāsyam (7)

Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than

to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants. The Śrīmad Bhāgavatam (10.29.39) tells how to take shelter of the perfect mood of the gopīs:

*vīkṣyālakāvṛta-mukham tava kuṇḍala-śrī-
gaṇḍa-sthalādhara-sudham hasitāvalokam*

*dattābhayam ca bhuja-danḍa-yugam vilokya
vakṣah śriyaika-ramaṇam ca bhavāma dāsyah (8)*

Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, Your smiling glance, Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants.

The superiority of parakiya-bhāva in this stage is described in the Śrīmad Bhāgavatam (10.29.33):

*kurvanti hi tvayi ratim kuśalāḥ sva ātman
nitya-priye pati-sutādibhir ārti-daiḥ kim*

*tan nah prasīda paramēśvara mā sma chindiyā
āśām dhṛtām tvayi cirād aravinda-netra (9)*

Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children, and relatives of ours, who simply give us trouble? Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

The necessity for taking shelter of the lotus feet of Śrīmatī Rādhārāṇī is described in the Śrī Sva-saṅkalpa-prakāśa-stotra of the Stavāvalī in these words:

*anārādhya rādhā-padāmbhoja reṇum
anāśritya vṛṇdātavīm tat padāñkām*

*asambhāsyā-tad bhāva-gambhira cittān
kutah ūyāma-sindho rasasyāvagāhah (10)*

How is it possible to immerse oneself in the ocean of ūyāma rasa (love for Kṛṣṇa or the mādhurya rasa) without worshiping the dust of the lotus feet of Śrīmatī Rādhārāṇī, or without taking shelter of Vṛṇdāvana, which is decorated with Her footprints, or without serving Her devotees, whose grave hearts are always absorbed in love for Her?

The pride of Rādhā's maidservant is described in the following words:

*abhimānam parityajya prākṛtavapur-ādiṣu
śrī kṛṣṇa-kṛṣṇayā gopī-dehe vraje vasāmy aham*

*rādhikānucarī bhutvā pārakiya-rase sadā
rādhā kṛṣṇa vilāsesu paricaryām karomy aham (11)*

After giving up the pride of falsely identifying the material body with the self, by the mercy of Kṛṣṇa, I reside in Vraja as a gopī. As Rādhārāṇī's maidservant, I always take pleasure serving Rādhā and Kṛṣṇa in Their parakiya-rasa pastimes.

Giving up all other engagements for the service of the lotus feet of Śrīmatī Rādhārāṇī is described in the Rādhā-rasa-sudhā-nidhi (33):

*dūrād apāsy a svajanān sukham-artha-kotīm
sarveṣu sādhana-vareṣu ciram nirāśah*

*varṣantam eva sahajādbhuta-saukhyā-dhārām
śrī rādhikā caraṇa renum aham bhajāmi (12)*

Abandoning attachment for family and friends, material pleasures, wealth, and all other spiritual paths, finding them distasteful, I take on my head and worship the dust of the lotus feet of Śrī Rādhikā, which is a shower of wonderful, transcendental bliss.

A prayer to achieve the service of Rādhārāṇī within the kuñjas of Vṛndāvana is given in the Rādhā-rasa-sudhā-nidhi (198):

*āśāsyā dāsyam vṛṣabhānu-jāyās
tire samadhyāsyā ca bhānujāyāḥ*

*kadā nu vṛndāvana kuñja vīthiṣv
aham nu rādhe hy atithirbhavyam (13)*

O Rādhā, O Vṛṣabhānunandinī, when, by Your mercy, will I stay on the banks of the Yamunā and wander on the paths within the groves of Vṛndāvana as I engage in Your service as a maidservant?

In the Rādhā-rasa-sudhā-nidhi (259) there is the following prayer to be always engaged in seeking Kṛṣṇa by the performance of saṅkīrtana in the mood of Rādhā-dāsyā (as a maidservant):

*dhyāyantām śikhi-piccha-mauli-maniśām tan nāma-saṅkīrtayan
nityām tac caraṇāmbujām paricaran tan-mantra-varyām japan*

*śrī rādhā padāsyam eva paramābhīṣṭām hṛdā dhārayan
karhi syām tad anugraheṇa paramādbhutānurāgotsavah (14)*

By always remembering Kṛṣṇa, who wears a peacock feather in His mukuṭ, by performing saṅkīrtana and engaging in the service of His lotus feet, by chanting the best of mantras, and by remembering the most cherished service of the lotus feet of Rādhā within my heart, when will I relish the most amazing festival of attachment to Rādhā?

A prayer for attaining the service of Śrīmatī Rādhārāṇī birth after birth is given in the Rādhā-rasa-sudhā-nidhi (40):

*tasyā apāra-rasa-sāra-vilāsa-murter
ānanda-kanda-paramādbhuta-saukhyā-lakṣmyāḥ*

*brahmādi-durlabha-gater-vṛṣabhānu-jāyāḥ
kaiñkaryam eva mama janmani janmani syāt (15)*

May I attain the service of Vṛṣabhānunandinī birth after birth. She is the personification of the essence of the transcendental mellows of divine sports. With a form of the most wonderful transcendental bliss, She is the supreme goddess of fortune. Her lotus feet are difficult to attain even for the demigods headed by Lord Brahmā.

Searching Rādhānatha (Kṛṣṇa) while engaged in the service of Śrīmatī Rādhārāṇī is described in the Rādhā-rasa-sudhā-nidhi (142):

*rādhā nāma sudhā rasam rasayitum jihvās tu me vihvalā
pādau tat padakaṅkṣitā sucaratām vṛndā-ṭavīvithiṣu*

*tat karmaiva karah karotu hṛdayam tasyah padam dhyāyatām
tad bhāvotsavataḥ param bhavatu me tat prāṇa nāthe ratih (16)*

May my tongue be overwhelmed by relishing the nectar of Rādhā's name, may my feet be engaged in wandering the paths of Vṛndāvana which are marked by Rādhā's footprints, may my hands be engaged in the loving service of Rādhārāṇī, and may my mind be engaged in meditation on the lotus feet of Rādhā. By attaining the festival of ecstatic love for Rādhā, may I attain firm attachment for the lotus feet of Her beloved, Śrī Kṛṣṇa.

In Vilāpa-kusumāñjali (8) the lotus feet of Śrī Rādhā are described as the ultimate goal of life. :

*devi duḥkha kula-sāgarodare
dūyamāna mati durgatam janam*

*tvat kṛpā pravala naukayādbhutam
prāpaya svapada-paṅka-jālayam (17)*

O Goddess, please rescue this unfortunate person drowning in the ocean of unhappiness. Place me in the strong boat of Your mercy and carry me to the shore of Your lotus feet.

Exclusive affinity for achieving attachment for the service of Śrī Rādhā is described in Vilāpa-kusumāñjali (16):

*pādābjayos tava vinā vara-dāsyam eva
nānyat kadāpi samaye kila devi yāce

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam (18)*

O most beautifully resplendent Goddess! I shall never ask You for anything other than the service of Your lotus feet as a maidservant. Again and again I offer my obeisances from a distance to the desire of becoming Your sakhī (companion on an equal level). Again and again I desire to relish the sweet nectar of Your service as a maidservant.

A sincere solicitation in Rādhā-dāsyā is given in the Gāndharvā-samprārthanāṣṭakam of the Stava-mālf:

*hf devi kfku-bhara-gadgadayf dyavfcf
yfce nipatyā bhuvi dāṇḍa-vadudbhaf frtiḥ

asya prasfdamabudhasya janasya kṛtvf
gfndharvike tava gaṇe gaṇanf m vidhehi (19)*

O Devī! In great distress I fall to the ground offering You obeisances and prayers with a voice choked with emotion. O Gāndharvike! Please bestow Your mercy on this pauper and count me amongst Your own associates.

A prayer to achieve attachment for the service of Śrīmatī Rādhārāṇī, who attracts

the mind of Śrī Kṛṣṇa, is given in the *Rfdhf*-*rasa-sudhf*-*nidhi* (39):

*veṇum karfn nipatitam skhalitam śikhaṇḍam
bhraṣṭañca pīta-vasanam vraja-rfja-sunoh*

*yasyfḥ katfkṣa-śara-ghfta-vimūrcchitasya
tfm rfdhikām paricarāmi kadā rasena* (20)

When will I delight in the service of Śrīmatī Rādhārāṇī? Struck by the arrow of Her side-long glance Kṛṣṇa faints, His flute falls from His hands, the peacock feathers on His head become loosened and His yellow scarf slips from His neck.

An introduction to the characteristics of one who has attained rati for Rādhā-dāsyā is given in the Śrīmad Bhāgavatam (11.6.46):

*tvayopayuktah-srag-gandha
vāso 'lankāra-carcitāḥ*

*ucchiṣṭa-bhojino dāsāḥ
tava māyām jayema hi* (21)

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and simply by eating the remnants of Your meals, we, Your (maid) servants, will indeed conquer Your illusory energy. An introduction to aparāhna-līlā (afternoon pastime) is given in the Govinda-līlāṁṛta:

*śrī rādhām prāpta-gehām nija-ramana-kṛte klīpta nānopahārām
susnātām ramya-veśām priya-mukha-kamalāloka-pūrṇa-pramodām*

*śrī kṛṣṇām caivāparāhne vrajam anucalitām dhenu-vṛindair vayasyai
śrī rādhāloka-trptaṁ pitṛ-mukha-militām mātṛ-mṛṣṭām smarāmi* (22)

I remember Śrīmatī Rādhārāṇī, who in the afternoon returns to Her home and prepares many sweets like amṛtakeli and karpurakeli for Her beloved Śrī Kṛṣṇa. After taking Her ablution and dressing in beautiful clothes and ornaments, She is filled with ecstasy seeing the lotus face of Her beloved Śrī Kṛṣṇa when He returns from the forest to the cowshed.

I also remember Śrī Kṛṣṇa, who is returning home in the afternoon to Nanda-grāma along with His cows and cowherd boy friends. As they arrive on the path, He feels satisfied glancing at Śrīmatī Rādhārāṇī. After meeting with Nanda and other elderly people, He is then bathed and dressed by Mother Yaśodā.

O mind! Remember this pastime in ecstasy.

Thus ends the Pañcama-yāma Sādhana of the Śrī Bhajana-rahasya.

6 / Saṣṭha-yāma Sādhana Bhajana during Evening Bhāva (Transcendental Emotion)

The external symptoms of perfection are given in the Śikṣāṣṭaka (6):

*nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā*

*pulakair nicitam vapuh kadā
tava nāma-grahaṇe bhaviṣyati (1)*

My dear Lord, when will my eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will my voice falter and all the hairs on my body stand erect in transcendental happiness as I chant Your holy name? Without love of Godhead, my life is useless. Therefore I pray that You accept me as Your servant, and give me the salary of ecstatic love of God.

The form of bhāva is stated in Bhakti-rasāmṛta-sindhu:

*premnastu prathamāvasthā
bhāva ity abhidhīyate*

*sātvikāḥ svalpa-mātrāḥ syuḥ
kampāśru-pulakādayaḥ (2)*

The first stage of prema is known as bhāva, where the eight sāttvika vikāras (bodily transformations) such as standing of the hairs on end and crying, slightly manifest.

The characteristics of sthāyi-bhāva (permanent ecstasy) are described in the Bhakti-rasāmṛta-sindhu as follows:

*kṣāntir avyarthā-kālatvam
viraktir māna-śūnyatā*
*āśā-bandhah samutkanṭhā
nāma-gāne sadā ruciḥ*
*āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale*
*ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane (3)*

When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one's behavior: tolerance, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment for glorifying the qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called anubhāva, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.

If love for Kṛṣṇa in a seedling state has fructified in one's heart, one is not agitated by material things. Not a moment should be lost. Every moment should be utilized for Kṛṣṇa or connected with Him. In the material field, people are interested in material enjoyment, mystic power and sense gratification. However, these things do not appeal to the devotee at all. Although a pure devotee's standard is above all, he still considers himself to be in the lowest stage of life. A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him. This eagerness is chiefly characterized by an ardent desire to attain the

mercy of the Lord. Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly. At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process. A devotee absorbed in ecstatic emotion for Kṛṣṇa always has affection for residing in a place where Kṛṣṇa's pastimes were performed. These are the symptoms of a person who has developed attraction (bhāva) for Kṛṣṇa.

The various anubhāvas which manifest when bhāva is nourished are listed in the Bhakti-rasāmṛta-sindhu:

*nṛtyam viluṭhitam gītam
 krośanam tanumotanam*
huṇkāro jrmbhanam śvāsa-
bhūmā lokānapekṣitā
lālāsrāvo 'ttahāsaś ca
ghūrṇā hikkādayopi ca (4)

Dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, frothing of saliva, mad laughter, spitting, hiccups and other similar symptoms are called anubhāvas.

The aṣṭa-sāttvika vikāras are also given in the Bhakti-rasāmṛta-sindhu:

te stambha-sveda-romāñcāḥ
svara-bhedo 'tha vepathuh

vaivarnyam-aśru-pralaya
ity aṣṭau sāttvikāḥ smṛtāḥ (5)

The eight symptoms of bhāva are, being stunned, trembling, perspiring, standing of hairs on end, fading away of color, weeping, choking and devastation.

The living entity in his siddha-deha is the eternal servant of Kṛṣṇa. Therefore, when his attachment for service manifests, his false identification with the material body is diminished. In Padyāvalī the following statement of Śrī Caitanya Mahāprabhu is found:

nāham vipro na ca nara-patir nāpi vaiśyo na śūdra
nāham varṇī na ca grha-patir no vanastho yatir vā

kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuh pada-kamalayor dāsa-dāsānudāsah (6)

I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is an ocean of nectar, and He is the cause of universal transcendental bliss. His is always existing with brilliance.

In the Bhakti-rasāmṛta-sindhu it is stated that the devotee in rāga-mārga is simultaneously fixed in two kinds of service—in his sādhana-deha and in his siddha-deha.

sevā sādhaka-rupena

siddha-rūpena cātra hi

*tad-bhava-lipsunā kāryā
vraja-lokānusārataḥ (7)*

The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.

Śrī Caitanya Mahāprabhu indicates the mood and public behavior of the devotee in rāga-mārga in the following words (quoted from Cc. 2.1.211):

*para-vyasaninī nārī
vyagrāpi gr̄ha-karmasu*
*tad evāsvādayaty antar
nava-saṅga-rasāyanam (8)*

If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.

In this state of rāga-mārga, the condition of one's mind is exhibited by affection for staying in a place dear to Kṛṣṇa. As described in the Bhakti-rasāmṛta-sindhu:

*kadāham yamunā-tīre
nāmāni tava kīrtayan*
*udbāspah puṇḍarīkākṣa
racayiṣyāmi tāṇḍavam (9)*

O Lord Puṇḍarīkākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?

The living entity in his eternal form is the servant of Kṛṣṇa. In the conditioned state, the living entity is covered by ignorance. By serving Kṛṣṇa favorably one easily revives his original consciousness. One's duty is to serve Kṛṣṇa favorably without duplicity. Excluding those who are actually desirous of kṛṣṇa-prema, the emotions exhibited by those who are hard-hearted because of offenses are impure and therefore artificial. According to the Śrīmad Bhāgavatam (2.3.24):

*tad aśma-sāram hṛdayam batedam
yad gr̄hyamānair hari-nāma-dheyaiḥ*
*na vikriyetātha yadā vikāro
netre jalām gātra-ruheṣu harṣaḥ (10)*

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

The Kṛṣṇa-karnāmṛta (107) says the youthful form of Kṛṣṇa easily manifests as one's attachment for the holy name develops:

bhaktis tvayi sthiratarā bhagavan yadi syād

*daivena nah phalati divya-kiśora-mūrtih
muktiḥ svayam mukulitānjalih sevate 'smān
dharmārtha-kāma-gatayah samaya-pratikṣah* (11)

If I am steadily engaged in devotional service unto You, my dear Lord, then I can easily perceive Your transcendental youthful form. And as far as liberation is concerned, I think that liberation stands at my door with folded hands waiting to serve me and all the material conveniences of dharma, artha and kāma stand with her.

The favorable cultivation of chanting the holy names in the association of pure devotees at the stage of attachment is described in the Śrīmad Bhāgavatam (11.3.30/31) as follows:

*parasparānukathanām
pāvanām bhagavad-yaśah

mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanāḥ

smarantah smārayantaś ca
mitho 'ghaughā-haram harim

bhaktyā sañjātayā bhaktyā
bibhraty utpulakām tanum* (12)

One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another, they are able to give up material sense gratification, which is the cause of all suffering.

The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away everything inauspicious from them. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

Sometimes the pure devotees, free from pride, wander throughout the world chanting and preaching love for the holy names of the Lord. As stated by Nārada Muni in the Śrīmad Bhāgavatam (1.6.26):

*nāmāny anantasya hata-trapah paṭhan
guhyāni bhadrāṇi kṛtāni ca smaran

gām paryatām tuṣṭa-manā gata-sprhah
kālām pratikṣan vimado vimatsarah* (13)

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I travelled all over the earth, fully satisfied, humble and unenvious.

And again from the Śrīmad Bhāgavatam (11.3.32):

*kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ*

*nṛtyanti gāyanti anuśīlayanty ajam
bhavanti tūṣṇīm param etya nirvṛtāḥ* (14)

Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.

Attachment to seeing the beautiful form of the Deity is described in these words from the Śrīmad Bhāgavatam (10.23.22):

*śyāmarāṁ hiranya-paridhīm vanamālyā-barha-
dhātu-pravāla-naṭa-veṣam anuvratāṁse*

*vinyasta-hastam itareṇa dhunānam abjam
karnotpalālaka-kapola-mukhābja-hāsam* (15)

His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.

Again from the Śrīmad Bhāgavatam (10.21.5):

*barhāpiḍāṁ naṭa-vara-vapuḥ karnayoh karṇikāram
bibhrad vāsaḥ kanaka-kapiśam vaijayantīm ca mālām*

*randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyām sva-pada-ramāṇam prāviśad gīta-kīrtih* (16)

Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the best of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories. When the holy name blossoms, the devotees' emotions manifest, and they feel enchanted with the Deity, who is Himself enchanted by His own beauty. In the Śrīmad Bhāgavatam (3.2.12), Uddhava says to Vidura:

*yan martya-lilaupayikam sva-yoga-
māyā-balāṁ darśayatā gr̄hitam

vismāpanām svasya ca saubhagarddheḥ
param padāṁ bhūṣaṇa-bhūṣaṇāṅgam* (17)

The Lord appeared in the mortal world by His internal potency, yoga-māyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes are wonderful for everyone, even for those proud of their own opulence, including

the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments.

The sweetness of Kṛṣṇa attracts the hearts of all. While having darśana of Kṛṣṇa, the devotees condemn the creator for making eyelids which momentarily block their vision of Kṛṣṇa. This is explained in the Śrīmad Bhāgavatam (9.24.65) as follows:

*yasyānanāṁ makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagaṁ savilāsa-hāsam*

*nityotsavam na tatrpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kūpitā nimeś ca (18)*

Kṛṣṇa's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His playful smiling is attractive to everyone. Whoever sees Lord Kṛṣṇa enjoys a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes.

The proficiency of the creator in making the form of Kṛṣṇa is glorified in the following words of the Śrīmad Bhāgavatam (3.2.13):

*yad dharma-sūnor bata rājasūye
nirīkṣya dṛk-svastyayanāṁ tri-lokah*

*kārtsnyena cādyeha gataṁ vidhātūr
arvāk-sṛtau kauśalam ity amanyata (19)*

All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the Rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings.

The results of seeing the Deity in the stage of attachment are described in the Śrīmad Bhāgavatam (3.2.14) in these words:

*yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratilabda-mānāḥ

vraja-striyo dṛghbir anupravṛttā-
dhiyo 'vatasthuh kila kṛtya-śesāḥ (20)*

The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Kṛṣṇa left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.

The Śrīmad Bhāgavatam (3.2.21) describes how Śrī Kṛṣṇa, the personification of sweetness, is the abode of all opulences.

*svayam tv asāmyātiśayas tryadhīśāḥ
svārājya-lakṣmy-āpta-samasta-kāmāḥ

balīm haradbhiś cira-loka-pālaiḥ
kirīṭa-koty-edita-pāda-pīṭhāḥ (21)*

The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds and

the three principal demigods (Brahmā, Viṣṇu and Śiva). No one is equal to or greater than Him. By His spiritual potency, svārājya-lakṣmī, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all planets touch the lotus feet of the Lord with their crowns. Thus they offer prayers to the Lord.

The cause of Kṛṣṇa's mercy is inconceivable, that is, His mercy is causeless. This is confirmed in the Śrīmad Bhāgavatam (10.16.36):

*kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparasādhikārah*

*yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-cirām dhṛta-vratā (22)*

O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

The topmost devotion of the gopīs of Vraja is glorified in the Śrīmad Bhāgavatam (10.47.60) as follows:

*nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yośitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ*

*rāsotsave 'sya bhuja-danḍa-grhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-vallabhīnām (23)*

When Lord Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation? Other devotees hanker after the mood of the gopīs. Evidence is found in the following statement by Uddhava from the Śrīmad Bhāgavatam (10.47.61):

*āśām aho carāṇa-reṇu-juṣām aham syāṁ
vṛṇdāvane kim api gulma-latauṣadhiṇām*

*yā dustyajām sva-janam ārya-patham ca hitvā
bhejur mukunda-pada-vīm śrutibhir vimṛgyām (24)*

The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet.

From the Śrīmad Bhāgavatam (10.47.58) it is understood that even Lord Brahmā is agitated seeing the devotion of the gopīs.

*etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ*

*vāñchanti yad bhava-bhiyo munayo vayam ca
kim brahma-janmabhir ananta-kathā-rasasya* (25)

Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself?

Devotees attracted by the opulences of the Lord also desire the devotion of the gopīs. In the Śrīmad Bhāgavatam (10.44.14) the ladies of Mathurā speak as follows:

*gopyas tapah kim acaran yad amusya rūpam
lāvanya-sāram asamordhvam ananya-siddham*

*dṛgbhiḥ pibanty anusavābhinavam durāpam
ekānta-dhāma yaśasah śriya aiśvarasya* (26)

What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh, and extremely rare.

An introduction to sāyam-līlā (evening pastime) is given in the Govinda-līlāmrta:

*sāyam rādhām sva-sakhyā nija-ramaṇa-kṛte presitāneka-bhojyām
sakhyānīteśa-śeṣāśana mudita hr̥dam tām ca tarī ca vrajendrum*

*susnātam ramya-veśam gr̥ham anu-janani lālitam prāpta-goṣṭham
nirvyūḍho 'srālidoham svagr̥ham anu punar bhuktavantam smarāmi* (27)

In the evening Śrī Rādhā sends Her girl friends with many exquisite sweet preparations for Her beloved Kṛṣṇa. When Her friends return with Kṛṣṇa's remnants, Rādhā becomes very happy tasting those remnants.

Vrajendra Kṛṣṇa takes His bath at home and He is then very nicely dressed. Mother Yaśodā lovingly attends Him. Kṛṣṇa then goes to the cowshed, and after milking the cows He again returns home to take His meals in great happiness. I remember these pastimes with great affection.

Thus ends the Saṣṭha-yāma Sādhana of the Śrī Bhajana-rahasya.

7 / Saptama-yāma Sādhana Bhajana During Late Evening Vipralambha Prema (Love in Separation)

The internal symptom of devotion in the stage of perfection is that one worships Kṛṣṇa in the mood of separation (vipralambha⁷). The Śikṣāṣṭaka (7) describes this mood as follows:

yugāyitam nimeṣena

cakṣuṣā prāvṛṣāyitam

*śūnyāyitam jagat sarvam
govinda-virahena me (1)*

My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from my eyes like torrents of rain, and I see the entire world as void.

In my agitation, a day never ends, for every moment seems like a millenium. Pouring incessant tears, my eyes are like clouds in the rainy season. The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire.

In the mood of vipralambha, pūrva-rāga⁸ and pravāsa⁹ are especially favorable in the execution of one's bhajana.

Pūrva-rāga is described in the following five verses. In this verse from Śrīmad Bhāgavatam (10.21.9), the gopīs praise the good fortune of the flute, which drinks the nectar of Kṛṣṇa's lips:

*gopyaḥ kim ācarad ayam kuśalam sma veṇur
dāmodarādhara-sudhām api gopikānām*

*bhuṅkte svayam yad avaśiṣṭa-rasam hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryāḥ (2)*

My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure just as persons who are advanced in knowledge take pleasure to see their descendants engage in the service of the Lord. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

The Śrīmad Bhāgavatam (10.21.11) describes how the does and bucks worship Kṛṣṇa and attain good fortune after hearing the sound of Kṛṣṇa's flute:

*dhanyāḥ sma mūḍha-gatayo 'pi hariṇya etā
yā nanda-nandanam upātta-vicitra-veśam*

*ākarṇya veṇu-raṇitam saha-kṛṣṇa-sārāḥ
pūjām dadhur viracitām praṇayāvalokaiḥ (3)*

Blessed are these deer. Though merely dumb animals, they have approached Mahārāja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection.

It is stated in the Śrīmad Bhāgavatam (10.21.15) that by the sound of Kṛṣṇa's flute, the rivers stop flowing and worship Kṛṣṇa's lotus feet with lotus flowers:

*nadyas tadā tad upadhārya mukunda-gītam
āvara-lakṣita-manobhava-bhagna-vegāḥ*

*ālingana-sthagitam ūrmi-bhujair murārer
grīhṇanti pāda-yugalam kamalopahārāḥ (4)*

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents are broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers. Govardhana Hill becomes jubilant by the touch of the feet of Rāma and Kṛṣṇa and worships Them with various offerings. As stated in the Śrīmad Bhāgavatam (10.21.18):

*hantāyam adrīr abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-carāṇa-sparāśa pramodah*

*mānaṁ tanoti saha-go-ganayos taylor yat
pāniya-sūyavasa-kandara-kandamūlaiḥ (5)*

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows, and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.

By hearing the sound of Kṛṣṇa's flute the animate entities become inanimate and the inanimate entities become animate. In the Śrīmad Bhāgavatam (10.21.19) it is said:

*gā gopakair anu-vanaṁ nayator udāra-
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyāḥ*

*aspandanam gati-matām pulakas tarūṇām
niryoga-pāśa-kṛta-lakṣaṇayor vicitram (6)*

My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cow's rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.

O friend, by not obtaining Kṛṣṇa my heart is breaking. When will providence give me Kṛṣṇa's association?

Pravāsa is described in the next four verses. In this state Rādhārāṇī's emotions are most relishable for the devotees. One should read such passages as Bhramara-gīta (Rādhārāṇī's talks with the bumblebee). Rādhārāṇī's emotional outburst is expressed in the following words of Śrī Madhavendra Puri:

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase*

*hrdayām tvad-aloka-kātaram
dayita bhrāmyati kim karomy aham (7)*

O my Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?

The gopīs blame Providence on their separation from Kṛṣṇa in these words of the

Śrīmad Bhāgavatam (10.39.19):

*aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinah*

*tāṁś cākṛtārthān viyunaṅkṣy apārthakāṁ
vikṛīḍitāṁ te 'rbhaka-ceṣṭitāṁ yathā (8)*

The gopīs said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.

Separation from Kṛṣṇa for even a moment is unbearable, as stated in the Śrīmad Bhāgavatam (10.39.29):

*yasyānurāga-lalita-smita-valgu-mantra-
līlāvaloka-parirambhaṇa-rāsa-goṣṭām*

*nītāḥ sma nah kṣaṇam iva kṣaṇadā vinā tam
gopyaḥ katham nv atitarema tamo durantam (9)*

When He brought us to the assembly of the rāsa dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O gopīs, how can we possibly cross over the insurmountable darkness of His absence?

The overwhelming emotions experienced by Rādhārāṇī in separation from Kṛṣṇa are described in the Hamsadūta as follows:

*yadā yāto gopī hṛdaya madano nanda-sadanān-
mukundo gāndhinyāsta-nayam anurundhan madhu-purīm

tadāmāṅkṣīccintāsariti ghanaghurnāparicayai-
ragādhāyām rādhāmayapayasi rādhāvirahiṇī (10)*

When the Cupid of the gopīs' hearts, Kṛṣṇa, left the house of Nanda Mahārāja and accompanied Akrūra to Mathurā, Śrīmatī Rādhārāṇī's mind was disrupted. She became almost mad because of separation from Kṛṣṇa, and She drown in the deep whirlpools and waves of a fathomless river of anxiety.

Ten symptoms of separation are given in the Ujjvala-nīlamanī as follows:

*cintātra jātarodvegau
tānavāṁ malināṅgata

pralāpo vyādhir unmādo
mohomṛtyurdaśā daśā (11)*

There are ten stages of lamentation due to separation: anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion, and death.

Rādhārāṇī is overwhelmed by these symptoms and feeling extreme misery.

Feeling sharp pangs of separation, Rādhārāṇī reproaches Kṛṣṇa in the following verse from the Jagannātha-vallabha-nāṭaka:

prema-ccheda-rujo 'vagacchati harir nāyam na ca prema vā

sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ

*anyo veda na cānya-duḥkham akhilam no jīvanam vāśravam
dvi-trāṇy eva dināni yauvanam idam hā-hā vidhe kā gatiḥ (12)*

Our Kṛṣṇa does not realize what we have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of our weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?

One sakhī says to Rādhā, "Be patient. Why are You becoming so anxious? What is the benefit of this anxiety? Your beloved, the best of heroes, will come soon."

Rādhā replied, "O sakhī, I don't see any way He will come. The disease caused by Our loving affairs is simply increasing, for He has not come from Mathurā to save Me. Love does not know where to strike and where not to strike. Kṛṣṇa is hard-hearted in His loving affairs, therefore I am most bewildered. On top of that, Cupid has pierced Me with his arrows. They don't understand My suffering and this life is flickering, with youth lasting for only a few days. My dear friend, please tell Me, will that jewel amongst heroes return to Vraja? O fate, where will I find solace?"

A description of Rādhārāṇī's agitation due to separation from Kṛṣṇa is given in the Kṛṣṇa-karṇāmṛta (42):

*kim iha kṛṇumah kasya brumah kṛtam kṛtamāśayā
kathayata kathāmanyāṁ dhanyāṁ aho hrdayeśayah*

*madhura-madhura-smerākāre mano-nayanotsave
kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciram vata lambate (13)*

Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid, therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Kṛṣṇa is increasing moment by moment!

The hope for attaining Kṛṣṇa has taken residence within My heart. But unfortunately that pitiable hope seems impossible to fructify.

Rādhārāṇī's delirious talk in separation from Kṛṣṇa is given in the Kṛṣṇa-karṇāmṛta (41):

*amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa*

*anātha-bandho karuṇaika-sindho
hā hanta hā hanta katham nayāmi (14)*

O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time. Therefore, please tell this maid servant how to meet You.

Longing to see beloved Kṛṣṇa is described in the Kṛṣṇa-karṇāmṛta (40):

*he deva he dayita he bhuvanaika-bandho
he kṛṣṇa he capala he karunaika-sindho*

*he nātha he ramaṇa he nayanābhīrāma
hā hā kadā nu bhavitāsi padam dṛśor me (15)*

O My Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?

Meeting with Kṛṣṇa unfolds as explained in the Kṛṣṇa-karṇāmṛta (68):

*māraḥ svayam̄ nu madhura-dyuti-maṇḍalam̄ nu
mādhuryam̄ eva nu mano-nayanāmṛtam̄ nu*

*venī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya (16)*

My dear friends, where is that sweetly effulgent Kṛṣṇa, Cupid personified, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?

Seeing Kṛṣṇa come before My eyes has returned life to My body. All My miseries have gone far away. O friend! My heart is now comforted for I have regained My lost treasure.

The direct darśana of Kṛṣṇa is described in the Śrīmad Bhāgavatam (10.32.2):

*tāsām āvirabhūc chaurīḥ
smayamāna-mukhāmbujah*

*pītāmbara-dharah sragvī
sākṣān manmatha-manmathah (17)*

Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

The mood of Vraja is glorified in the Lalita-mādhava. While meeting Kṛṣṇa in Nava-vṛndāvana in Dvārakā, Rādhā requests Him:

*cirād āśā-mātraṁ tvayi viracayantah sthira-dhiyo
vidadhyur ye vāsam̄ madhurima gabhire madhupure*

*dadhānah kaiṣore vayasi sakhi tām gokulapate
prapadyethās teṣām paricayam avaśyam nayanayoh (18)*

O Kṛṣṇa, persons with fixed minds have hoped for a long time that You will return to Madhupuri, which is filled with intense sweetness. O Lord of Gokula, please go there in Your youthful form and perform Your sweet pastimes before their eyes. This is My only request.

Feeling separation, Rādhā wishes to take Kṛṣṇa back to Vṛndāvana, which is filled with ever-sweet memories. Again from the Lalita-mādhava:

yā te līlā-rasa parimalodgāri-vanyā-parītā

dhanyā kṣauṇī vilāsati vṛtā māthurī mādhurībhiḥ

*tatrāsmābhiś catula-paśupī-bhāva-mugdhāntarābhiḥ
samvītastam kalaya vadanolāsi-veṇur-vihāram (19)*

O Kṛṣṇa! Within Mathurā-maṇḍala is the most fortunate forest of Vṛndāvana. It is surrounded by forests ornamented with the fragrance of the sweet mellows of Your pastimes, which You perform within Your inconceivable energy. In the congenial atmosphere of that transcendental abode You would enjoy different sports with us gopīs, whose hearts are overwhelmed with love for You. O son of Nanda, we desire to again enjoy pastimes there with You as You play on Your flute.

Feeling intense separation, the gopīs rebuke the creator of their eyelids as they gaze at Kṛṣṇa. The following statement from the Śrīmad Bhāgavatam (10.82.39), describes the gopī's state while meeting Kṛṣṇa at Kurukṣetra:

*gopyaś ca kṛṣṇam upalabhyā cirād abhīṣṭam
yat-prekṣaṇe dṛṣiṣu pakṣma-kṛtam śapanti*

*dṛghbir hṛdi-kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam (20)*

While gazing at their beloved Kṛṣṇa, the young gopīs used to condemn the creator of their eyelids, (which would momentarily block their vision of Him). Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve.

The great eagerness of the gopīs to achieve Kṛṣṇa in their own residence (their hearts) is described in the Śrīmad Bhāgavatam (10.82.48) as follows:

*āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ*

*samsāra-kūpa-patitottaraṇavalambam
geham juṣām api manasy udiyāt sadā nah (21)*

Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

O Kṛṣṇa! We are cowherd girls. We are not yogis, nor are we materialists. All our activities are dedicated to You. Our hearts are nondifferent from Vṛndāvana, so please keep Your lotus feet there and thus fulfill our desire.

Kṛṣṇa's amorous conversation with the gopīs at Kurukṣetra is described in the Śrīmad Bhāgavatam (10.82.40):

*bhagavāṁs tās tathā-bhūtā
vivikta upasaṅgataḥ*

*āśliṣyānāmayam prstyā
prahasann idam abravīt (22)*

The Supreme Lord approached the gopīs in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows.

Seeing the love between Kṛṣṇa and the gopīs, the Lord's consorts from Dvārakā are astonished.

In the Śrīmad Bhāgavatam (10.82.44), Kṛṣṇa says the living entities' affection for Him is always auspicious, and by that affection they ultimately attain Him:

*maya bhaktir hi bhūtānām
amṛtatvāya kalpate*

*diśtyā yad āśin mat-sneho
bhavatīnām mad-āpanah (23)*

Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained Me.

This prema-bhakti you have for Me is the supreme nectar. Under the control of this affection I am always engaged in your service.

The following is an introduction to pradoṣa-līlā (late evening pastimes) from Govinda-līlāmr̄ta:

*rādhām sālīgaṇāntām asitasitaniśā-yogya-veśām pradoṣe
dutyā vṛndā-padeśādabhisṛta-yamunā-tīra-kalpāga-kuñjām*

*kṛṣṇām gopaiḥ sabhāyām vihita-guṇi kalālokanām snigdha mātrā
yatnādāniya saṁśayitam atha nibhṛtam prāpta-kuñjām smarāmi (24)*

I remember Śrī Rādhā in the late evening. She dresses Herself in clothes suitable for the dark and light fortnight for the pleasure of Kṛṣṇa. (She wears black clothes on the new moon day and white clothes on the full moon day.) In accordance with Vṛndā's advice, She takes shelter in a secluded bower on the banks of the Yamunā in the company of Her sakhī messenger.

I also remember Kṛṣṇa sitting in an assembly of cowherd boys and watching their various feats. His affectionate mother, Yaśodā, brings Him home and attempts to put Him to sleep. Remembering the company of Rādhā, He soon quietly slips out of bed and leaves for the forest bower.

I remember Rādhā and Kṛṣṇa engaged in this pastime.

Thus ends the Saptama-yāma Sādhana of the Śrī Bhajana-rahasya.

8 / Aṣṭama-yāma Sādhana Pastimes at Night Prema-bhajana—Sambhoga (Devotional Love)

The niṣṭhā, or firm faith of a devotee who has achieved perfection in pure devotion, with complete dependence on Kṛṣṇa, is described in the Śikṣāṣṭaka (8) as follows:

āśliṣya vā pāda-ratām pinaṣṭu mām

adarśanān marma-hatāṁ karotu vā

*yathā tathā vā vidadhātu lampato
mat-prāna-nāthas tu sa eva nāparah (1)*

Let Kṛṣṇa tightly embrace this maidservant, who has fallen at His lotus feet. Let Him trample me or break my heart by never being visible to me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of my heart.

I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellites. If He likes He can tightly embrace me and make me feel oneness with Him, or by not giving me His audience, He may corrode my mind and body. Nevertheless, it is He who is the Lord of my life. The state of one who remembers Kṛṣṇa's pastimes is that, like Kṛṣṇa, his body is also sac-cid-ananda. Therefore the Vaiṣṇava's body is not different from Kṛṣṇa's. Kṛṣṇa explains this to Uddhava in the following words from Śrīmad Bhāgavatam (11.29.34):

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me

tadāmṛtatvam pratipadyamāno
mayātma-bhūyāya ca kalpate vai (2)*

A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences. Such a devotee enters into the Lord's pastimes and enjoys with Him. The devotee's bhajana niṣṭhā is described in the Manah-śikṣā in these words:

*na dharmam nādharmam śruti-gaṇa-niruktam kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu

śacī-sūnum nandīśvara-pati-sutative guru-varam
mukunda-preṣṭhatve smara paramajasram nanu manah (3)*

O my dear mind, please do not perform the religious activities prescribed in the Vedas or the sinful activities prohibited in the scriptures. Just stay in Vraja-dhāma, which is manifest on this material plane, and fully engage in the service of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa. Always remember Śrī Gaurahari, the son of Mother Śacī, is nondifferent from Śrī Kṛṣṇa, the son of Mahārāja Nanda. And always remember that Śrī Gurudeva is the dearest associate of Mukunda. These feelings are your transcendental wealth.

The devotee's humility is described by Sanātana Gosvāmī in the next verse, quoted by Śrīla Rūpa Gosvāmī in the Bhakti-rasāmṛta-sindhu. One who has achieved the stage of rati (bhāva) and has firm hope that Kṛṣṇa will be kind to him prays as follows:

*na premā śravaṇādi-bhaktir api vā yoga 'thavā vaiṣṇavo
jñānam vā śubha-karma vā kiyad aho saj-jātir apy asti vā

hīnārtha-dhika-sādhake tvayi tathāpy accchedya-mūlā satī*

he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām (4)

O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaiṣṇava, knowledge, or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopīs, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.

The devotee's introduction to his siddha-deha (spiritual form) is described in the Rādhā-rasa-sudhā-nidhi (53):

*dukūlam vibhrāṇāmatha kucataṭe kañcukapaṭam
prasādaṁ svāminyāḥ svakara-tala-dattam pranayataḥ*

*sthitāṁ nityāṁ pārśve vividha-paricaryaika-caturāṁ
kiśorīm ātmānam caṭulaparakīyāṁ nu kalaye* (5)

I am a maidservant (mañjari) of Rādhārāṇī in my siddha-deha. With deep affection Śrīmatī Rādhārāṇī has bestowed on me Her mercy in the form of clothing which She has worn. Wearing this clothing, I will see myself as an adolescent young girl always remaining near Śrīmatī Rādhārāṇī, and ready to cleverly serve Her in different ways. In this way I will abandon my husband, and day and night serve the lotus feet of Rādhā in the groves of Vṛndāvana.

The method of bhajana and place of residence for one who has attained the above mentioned contemplation is stated in the Upadeśāṁṛta (8):

*tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoh krameṇa rasanā-manasī niyojya*

*tiṣṭan vraje tad-anurāgi-janānugāmī
kālam nayed akhilam ity upadeśa-sāram* (6)

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja (Goloka Vṛndāvana-dhāma) and serve Kṛṣṇa under the guidance of His beloved Vrajavāśī associates. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

The devotee's process of bhajana is described in the Bhakti-rasāṁṛta-sindhu. Under the guidance of the spiritual master, a rāgānuga devotee should always perform his own cherished eternal service:

*kṛṣṇām smaran janām cāsyā
preṣṭham niija-samīhitam*

*tat-tat-kathā-rataś cāsau
kuryād vāsamān vraje sadā* (7)

A rāgānuga devotee should always reside in Vraja by constantly remembering Kṛṣṇa with His dearmost associates according to his own rasa. If one is not able to physically live in Vraja, he should at least live there mentally. Those persons who are ignorant and always engaged in material sense gratification are never capable of

residing in Vraja. However, the mahā-bhagavats, who may not be residing in Vraja by external vision, are actually always living only in Vraja.

The devotee's external behavior—the symptoms and activities of one situated in prema—is described in the Śrīmad Bhāgavatam (11.2.40):

evam-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-cittauccaiḥ

hasaty atho roditi rauti gāyatry
unmāda-van nṛtyati loka-bāhyah (8)

By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

The devotee's firm faith in Vraja-līlā is found in this verse, recited by Caitanya Mahāprabhu from the Kāvya-prakāśa, and quoted in Padyāvalī:

yah kaumāra-harah sa eva hi varas tā eva caitra-ksapās
te conmīlita-mālatī-surabhayah praudhāḥ kadambānilāḥ

sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetah samutkanṭhate (9)

That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire.

In the Padyāvalī, Śrīla Rūpa Gosvāmī has elucidated the previous śloka in the following words:

priyah so 'yam kṛṣṇah sahacari kuru-kṣetra-militas
tathāham sā rādhā tad idam ubhayoh saṅgama-sukham

tathāpy antah-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprhayati (10)

My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana.

There are no pastimes equal to the pastimes performed in Vṛndāvana. These pastimes are unknown in other abodes beginning with Vaikuṇṭha. In Vraja these pastimes have two divisions known as vicheda (separation) and sambhoga (meeting). Always enjoy these two transcendental mellows, as they are supremely blissful.

The various pastimes performed during the meeting of Rādhā and Kṛṣṇa are

described in the Ujjvala-nīlamaṇī as follows:

*te tu sandarśanam jalpaḥ sparśanam vartma rodhanam
rāsa-vṛndāvana-krīḍā-yamunādy-ambu-kelayah
nau-khelā-līlayā-cauryam-ghaṭṭa-kuñjādi-līnatā
madhu-pānam vadhu-veśā-dhṛtiḥ kapaṭa suptatā
dyūta-krīḍā-paṭākṛṣṭiś-cambāślesau-nakhārpanam
bimbādhara-sudhāpānam-samprayogādayo matāḥ (11)*

When Rādhā and Kṛṣṇa meet the following sports usually occur: 1) Sandarśana (looking at each other), 2) Jalpa (talks and making false arguments between each other), 3) Sparśa (touching each other), 4) Vartma-nirodhana (obstructing the path), 5) Rāsa-līlā, (rāsa dance), 6) Vṛndāvana-krīḍā (sporting in the forests of Vṛndāvana), 7) Yamunā-khelana (sporting in the water of the Yamunā), 8) Naukā-khelā (sporting in a boat), 9) Līlā-chaurya (stealing the flute, clothes, flowers, etc.), 10) Dāna-ghata-līlā (pastime of charging tax at the ghāṭa), 11) Kuñjādi-līnatā (hiding in groves), 12) Madhupāna (drinking honey), 13) Vadhu-veśā-dhāraṇa (dressing like a newly wed girl), 14) Kapaṭa-nidra (pretending to sleep), 15) Dyūta-krīḍā (playing chess), 16) Vastrākarṣaṇa (snatching each other's cloth), 17) Cumbā (kissing), 18) Aśleṣa (embracing), 19) Nakhārpana (scratching), 20) Bimbādhara-sudhāpāna (relishing the nectar of each other's lips) 21) Samprayoga (conjugal meeting). These are the different types of pastimes when Rādhā and Kṛṣṇa meet.

Decorating Rādhā-Kṛṣṇa is described in the Stavāvalī, Seva-saṅkalpa-prakāśa-stotra (9):

*sphuran-muktā guñjā maṇi sumanasām hāra-racane
mudendor lekhā me racayatu tathā śikṣaṇa-vidhim

yatha taiḥ saṁkaṇṭhaptair dayita-sarasī madhya-sadane
sphutām rādhā kṛṣṇāvayam api jano bhūṣayati tau (12)*

May Indulekhā, who is my guru, instruct me in the art of making beautiful garlands of pearls, jewels, guñja and different flowers, so that I can charmingly decorate Śrī Śrī Rādhā and Kṛṣṇa within the jeweled mandira in the middle of Rādhā-kuṇḍa.

In the mood of separation, the Gopī-gīta should be read. The gopīs declare therein, Śrīmad Bhāgavatam (10.31.9), that one who distributes the nectar of kṛṣṇa-kathā is the most munificent person.

*tava kathāmṛtam tapta-jīvanam
kavibhir īditam kalmaṣāpaham

śravaṇa-maṅgalam śrīmad ātataṁ
bhūvi gr̄nanti ye bhūri-dā janāḥ (13)*

The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the messages of Godhead

are most munificent.

One is introduced to the gopīs' deep affection for Kṛṣṇa by hearing of the great sorrow they experience while thinking of Kṛṣṇa wandering throughout the forests of Vraja. They express their sorrow in the Śrīmad Bhāgavatam (10.31.11):

*calasi yad vrajāc cārayan paśūn
nalina-sundaram nātha te padam*

*śila-tṛṇāṅkuraiḥ sīdatīti nah
kalilatāṁ manah kānta gacchati (14)*

Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants. Without seeing Kṛṣṇa's beautiful face, decorated with curly hair, a moment appears like a hundred yugas for the gopīs. This is expressed by the gopī's in the Śrīmad Bhāgavatam (10.31.15):

*aṭati yad bhavān ahni kānanāṁ
truti yugāyate tvām apaśyatāṁ*

*kuṭila-kuntalam śrī-mukham ca te
jada udikṣatāṁ pakṣma-kṛd drṣām (15)*

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

The topmost position of gopī-bhāva is meant only for Kṛṣṇa's pleasure. An example of the gopī's bhāva is given in the Śrīmad Bhāgavatam (10.31.19):

*yat te sujāta-caraṇāmburuham staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu*

*tenātavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhir bhavad-āyuṣāṁ nah (16)*

O dearly beloved! Your lotus feet are so soft that we place them gently on our hard breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

An emotional outburst in sambhoga is described in the Kṛṣṇa-karṇāmrta (12):

*nikhila-bhuvana-lakṣmī-nitya-līlāspadābhyāṁ
kamala-vipina-vīthī-garvāṅkuṣābhyāṁ*

*pranamadabhaya-dāna-praudhī-gāḍhādṛtābhyāṁ
kim api vahatu cetah kṛṣṇa pādāmbujābhyāṁ (17)*

Let my heart attain indescribable pleasure from the lotus feet of Kṛṣṇa, which are the abode of the most sweet ever-sportive pastimes of Śrīmatī Rādhārāṇī, who is the goddess of fortune of all transcendental planets. His lotus feet defeat the pride of clusters of lotus flowers and they are highly esteemed due to their providing

safety for the Lord's devotees.

Again in the Kṛṣṇa-karṇāmṛta (18) it is said:

*taruṇāruṇa karuṇāmaya vipulāyata nayanam
kamalākuca-kalasibhara-vipuli-kṛta pulakam

muralīrava-taralī-kṛta-muni-mānasa nalinam
mama khelatu mada-cetasi madhurādharam amṛtam (18)*

May the nectar of Kṛṣṇa's sweet lips intoxicate my heart by sporting within. His wide youthful eyes, reddish like the rising sun, are full of compassion seeing the fatigued condition of His beloved Śrīmatī Rādhārāṇī. Out of happiness, His hair is standing on end from the touch of the pitcherlike breasts of Kamalā (Rādhārāṇī). The sound of His flute is melting the hearts of the sages, which thus become soft like the lotus flower, and the already lotus-soft hearts of the gopīs—who have undertaken a vow of silence due to anger or shyness—are further softened. The Ujjvala-nīlamanī describes in the following words the various services performed within the mind of one situated in his eternal form:

*mithah prema-guṇotkīrttis taylor āsakti-kāritā
abhisāra-dvayor eva sakhyāḥ kṛṣṇe samarpanam

narīmāśvāsana-nepathyam hrdayodghāṭa-pāṭavam
chidra-samvṛtir etasyāḥ patyādēh parivañcanā
śikṣā-saṅgamanam kāle sevanam vyajanādibhiḥ
taylor dvayor upālambhah sandeṣa-preṣanam tathā

nāyikā prāṇa saṁraksā prayatnādyāḥ sakhi-kriyāḥ (19)*

In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (nāyaka), and Rādhikā is the heroine (nāyikā). The first service of the gopīs is to chant the glories of both the hero and the heroine. Their second service is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third service is to induce both of Them to approach one another. Their fourth service is to offer Rādhārāṇī to Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance of Their meeting, the seventh to dress and decorate both hero and heroine, the eighth to cleverly inspire Rādhā and Kṛṣṇa to express Their minds, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to give instruction, the twelfth to enable both hero and heroine to meet at the proper time, the thirteenth to fan both hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to send messages, and the sixteenth to protect the heroine by various means. In Stavāvalī, Vraja-vilāsa-stava (38) it is said:

*tāmbūlārpaṇa-pāda-mardana-payo-dānābhīsārādibhir
vṛṇḍāranya-maheśvarīm priyatayā yās toṣayanti priyāḥ

prāṇa-preṣṭha-sakhī-kulād api kilāsaṅkocitā bhūmikāḥ
kelī-bhūmiṣu rūpa-mañjarī-mukhās tā dāsikāḥ saṁśraye (20)*

By offering Them betel nuts, massaging Their feet, bringing Them water, arranging Their secret meetings, and by performing many other services, many maid-servants affectionately please Rādhārāṇī, the supreme controller of the Vṛṇḍāvana forest.

When the Divine Couple enjoy Their conjugal pastimes, these maidservants are not at all shy and they move freely without hesitation, even more than the prāṇa-preṣṭha-sakhīs (such as Lalitā and Viśakhā). I take shelter of those maidservants, who have Rūpa-mañjari as their leader.

Pride in one's service is found in these words of the Gosvāmīs:

*navyam divyam kāvyam svakṛtam atulam nāṭaka-kulam
prahelīgūḍhārthāḥ sakhi-rucira vīṇā-dhvani gatih*

*kadā snehollāsair lalita-lalitā-preraṇa balāt
salajjam gāndharvā sara-sama-sakṛc-chikṣayati mām (21)*

When will Śrīmatī Rādhārāṇī, at the request of Lalitā, teach me in delighted affection and modesty the incomparable dramas She has composed, along with new poems with deep meanings and charming rāgas for the vina. Acceptance of Viśakhā-sakhī, whose voice defeats the singing of the cuckoo, as a guru for learning the art of music is given in the Stavāvalī, Prārthana:

*kuhūkanṭhī-kanṭhād api kamala-kanṭhī mayi punar
viśākhā gānasyāpi ca rucira-śikṣām pranayatu*

*yathāham tenaitat yuva-yugalam ullāsyā saganāl
labhe rāse tasmān mani-padaka hārān iha muhuḥ (22)*

I pray that Viśākhādevī, whose voice is more enchanting than the cuckoos, may teach me the art of singing sweetly. By singing during the rāsa dance songs learnt from her, I may please the youthful Divine Couple with Their associates. I will thus receive gifts such as Their jeweled lockets and necklaces.

The ecstasy of rāsa-lilā is described in the Gīta-govinda. Śrī Kṛṣṇa along with the damsels of Vṛndāvana always enjoy the pastime of rāsa dance.

*viśveśām anurañjanena janayannānandam-indīvara-
śreṇī śyāmala-komalair upanayann aṅgair anaṅgotsavam*

*svacchandam vraja-sundarībhir abhitah pratyāṅgam ālinīgitah
śringārah sakhi mūrttimān iva madhau mugdho hariḥ krīdati (23)*

My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like Cupid personified. He enlivens the gopīs and the entire creation with His transcendental pastimes. With His soft bluish-black limbs, which resemble blue lotus flowers, He has created a spring festival for Cupid.

In the sweet land of Vṛndāvana, during the season of Vasanta, the bumble bees become mad and they come in a line to obtain nectar from the beautiful flowers. The most sweet king of transcendental rasa, Śrī Kṛṣṇa, enjoys the rāsa dance with the sweetest nectarean sports along with the sweet gopīs, who are expert at dancing. The sweet sounds of the karatālas and other instruments are heard as Kṛṣṇa sweetly engages in dancing with the gopīs. Vidyāpati has come to know this sweet song which is full of mellows.

The happiness of seeing Kṛṣṇa is described in the Jagannātha-vallabha-nāṭaka. The gopīs therein express their great appreciation for meeting Kṛṣṇa after separation from Him.

*yadā yāto daivān madhu-ripur asau locana-patham
tadāsmākam ceto madana-hatakenāhṛtam abhūt*

*punar yasminn esa kṣanam api dṛśor eti padavīm
vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ (24)*

If by chance the transcendental form of Kṛṣṇa comes before my path of vision, my heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Kṛṣṇa to my heart's content, when I again see His form I shall decorate the phases of time with many jewels.

An introduction to rātri-līlā (night pastime) is given in Govinda-līlāmrta:

*tāv utkau labdha-saṅgau bahu-paricaraṇair vṛndayārādhyaṁānau
preṣṭhalibhir lasantau vipina-viharaṇair gāna-rāsādilāsyaiḥ*

*nānā-līlā-nitāntau praṇaya-sahacarī vṛnda-saṁsevyamānau
rādhā-kṛṣṇau niśāyāṁ sukusuma-śayane prāpta-nidrau smarāmi (25)*

I remember Rādhā and Kṛṣṇa, who at night are anxious for each other's company. After They meet, Vṛndādevī serves Them in various ways as They roam throughout the forest. Rādhā and Kṛṣṇa appear very charming with Their sakhīs as They sing and dance in Their rāsa pastimes. Becoming fatigued from Their sportive activities, They are served by Their many loving friends (mañjarīs). As the night ends, They lie on a bed of flowers where They sleep. The sakhīs drown in an ocean of ecstasy as they observe these pastimes.

O mind, remember and worship with a desire to enter into this pastime of Rādhā and Kṛṣṇa's sleeping.

One gradually attains perfection by always remembering the treasure of these eight-fold daily pastimes while engaged in devotional service. That sādhaka who attains the stage of svarūpa-siddhi while practicing gopī-bhāva relishes these aṣṭākāla pastimes while residing in Vraja manifested in the material world. After achieving Kṛṣṇa's mercy, when he leaves his material body, such a devotee attains the service of Rādhā and Kṛṣṇa as Their associate within Vraja of the spiritual world.

In that state there is no perception of the gross or subtle material bodies. By chanting the Hare Kṛṣṇa mahā-mantra in this state of eternal liberation, one easily achieves complete ecstatic love.

O brother, the holy name never loses potency either at the stage of practice or perfection. Therefore, chant the holy name and consider it your sole objective. Don't consider any other means of sādhana.

Thus ends the Aṣṭama-yāma Sādhana of the Śrī Bhajana-rahasya.

Samkṣepa-arcana-paddhati

Chanting the holy names leads one to all perfection, still, there is great significance in the different activities related to arcana in one's devotional life.

In the morning after bath, the sādhaka should sit on an āsana facing east.

Touching the water in his pañca-pātra he should call all the tīrthas by chanting this mantra:

*gaṅge ca yamune caiva
godāvari sarasvati*

*narmade sindho kāveri
jale 'smi sannidhim kuru*

Sprinkling this water on his head, he should then perform acamana while chanting, om̄ śrī viṣṇuh, om̄ śrī viṣṇuh, om̄ śrī viṣṇuh. He should then mark his body in twelve places with gopīcandana while chanting:

*lalāte keśavam dhyāyen
nārāyaṇam athodare
vakṣah-sthale mādhavam tu
govindam kanṭha-kūpake
viṣṇum ca dakṣine kukṣau
bāhau ca madhusūdanam
trivikramam kandhare tu
vāmanam vāma-pārśvake
śrīdharam vāma-bāhau tu
hṛṣīkeśam ca kandhare
prsthē tu padma-nābham ca
katyam dāmodaram nyaset
tat prakṣālana-toyam tu
vāsudevāya mūrdhani*

First he should perform guru-pūjā, meditating on his guru in this way:

*prātah śrīman-navadvīpe
dvi-netram dvi-bhujam gurum

varābhaya-pradām śāntam
smaret tan-nāma-pūrvakam*

Śrī Caitanya Mahāprabhu is sitting in a jeweled pavilion at Yogapītha in the eternal abode of Māyāpura, Navadvīpa. On His right hand side is Nityānanda Prabhu is sitting and on His left side sits Gadādhara Paṇḍita. Advaita Prabhu is standing on the front right side with folded hands offering prayers. On the front left side Śrīvāsa Paṇḍita is standing holding an umbrella. Śrī Gurudeva is sitting on a altar below.

In this way meditate on sitting near Śrī Gurudeva and perform arcana by offering sixteen items while chanting the appropriate mantra.

*idam āsanam aim gurudevāya namah
idam pādyam aim gurudevāya namah
idam arghyam aim gurudevāya namah
idam ācamanīyam aim gurudevāya namah
idam madhuparkah aim gurudevāya namah
idam punarācamanīyam aim gurudevāya namah
idam snānīyam aim gurudevāya namah*

idam sottarīya vastram aim gurudevāya namah
 idam ābharaṇam aim gurudevāya namah
 idam gandhah aim gurudevāya namah
 idam dhūpaḥ aim gurudevāya namah
 idam dīpaḥ aim gurudevāya namah
 idam sacandana puspam aim gurudevāya namah
 idam naivedyam aim gurudevāya namah
 idam pānīyajalam aim gurudevāya namah
 idam punarācamanīyam aim gurudevāya namah
 idam tāmbulam aim gurudevāya namah
 idam sarvam aim gurudevāya namah

After offering these articles one should chant the *guru-gāyatrī-mantra*:
aim gurudevāya vidmahe kṛṣṇānandāya dhīmahi tan no guruḥ pracodayāt
 After that offer obeisances to the guru by chanting:

om ajñāna-timirāndhasya
 jñānāñjana-śalākayā

 cakṣur unmīlitam yena
 tasmai śrī-gurave namah

Then offer obeisances to the Vaiṣṇavas by chanting:

vāñchā-kalpa-tarubhyāś ca
 kīpā-sindhubhya eva ca

 patitānām pāvanebhyo
 vaiṣṇavebhyo namo namah

After that one should worship Lord Gaurāṅga, who is complete as Pañca-tattva.
 Meditate on Lord Gaurāṅga with this mantra:

śrīman mauktikadāma-vaddha-
 cikurām susmera-candrānanām

 śrī-khaṇḍa-guru-cāru-citra-
 vasanām srag divya-bhuṣāñcitam
 nṛtyāveśa-rasānumoda-
 madhurām kandarpa-veśojvalām

 caitanyām kanaka-dyutim
 nija-janaiḥ saṁsevyamānam bhaje

Worship Gaurāṅga in this way:

idam āsanām klīm kṛṣṇa-caitanyāya namah
 idam pādyām klīm kṛṣṇa-caitanyāya namah
 idam arghyām klīm kṛṣṇa-caitanyāya namah
 idam ācamanīyām klīm kṛṣṇa-caitanyāya namah
 idam madhuparkah klīm kṛṣṇa-caitanyāya namah
 idam punar ācamanīyām klīm kṛṣṇa-caitanyāya namah
 idam snānīyām kṛṣṇa-caitanyāya namah
 idam sottarīya vastrām klīm kṛṣṇa-caitanyāya namah

idam ābharaṇam klīm kṛṣṇa-caitanyāya namah
idam gandhah klīm kṛṣṇa-caitanyāya namah
idam dhūpah klīm kṛṣṇa-caitanyāya namah
idam dipah klīm kṛṣṇa-caitanyāya namah
idam sacandana-puspam klīm kṛṣṇa-caitanyāya namah
idam sacandana-tulasī klīm kṛṣṇa-caitanyāya namah
idam naivedhah klīm kṛṣṇa-caitanyāya namah
idam pāṇīyajalam klīm kṛṣṇa-caitanyāya namah
idam punarācamanīyam klīm kṛṣṇa-caitanyāya namah
idam tāmbulam klīm kṛṣṇa-caitanyāya namah
idam mālyam klīm kṛṣṇa-caitanyāya namah
idam sarvam klīm kṛṣṇa-caitanyāya namah

After finishing gaura-pūjā, chant the gaura-gāyatrī-mantra:

klīm kṛṣṇa-caitanyāya vidmahe viśvambharāya dhīmahi tan no gaurah pracodayāt
One should then offer obeisances to Gurasundara with this mantra:

*ānanda-līlā-maya-vigrahāya
hemābha-divyacchavi-sundarāya*

*tasmai mahā-prema rasa-pradāya
caitanya-candrāya namo namaste*

Worship Śrī Śrī Rādhā Kṛṣṇa while thinking that one is engaged in such activity by the mercy of Śrī Guru and Śrī Gaurāṅga. Begin by meditation on Vṛndāvana with the following mantra:

*tato vṛndāvanam dhyāyet
paramānanda-varddhanam*

*kālindī-jala-kallola
saṅgi-māruta-sevitam
nānā puṣpa latābaddha-
vṛkṣa-ṣaṇḍaiś ca maṇḍitam
koṭi-surya-samā-bhāsanam
vimuktam ṣaṭ-taraṅgakaiḥ
tan madhye ratna khacitam
svarṇa-simhāsanam mahat*

Next meditate on Rādhā and Kṛṣṇa sitting on a golden throne studded with jewels with the mantra:

*śrī-kṛṣṇam śrī ghanaśyāmam
purṇānandakalevaram*

*dvibhujam sarva deveśam
rādhā liṅgitavigraham*

Then offer worship with sixteen items while chanting the mantras:

idam āsanam śrīm klīm rādhākṛṣṇābhyām namah
idam pādyam śrīm klīm rādhākṛṣṇābhyām namah
idam arghyam śrīm klīm rādhākṛṣṇābhyām namah

idam ācamanīyam śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam madhuparkah śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam punarācamanīyam śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam snānīyam śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam sottarīya vastram śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam ābharaṇam śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam gandhaḥ śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam dhūpah śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam dipah śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam sacandana puspam śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam sacandana tulasi śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam naivedhaḥ śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam pānīyajalam śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam punarācamanīyam śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam tāmbulam śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam mālyam śrīm klīm rādhākṛṣṇābhyaṁ namah
 idam sarvam śrīm klīm rādhākṛṣṇābhyaṁ namah

After finishing the pūjā, chant the *yugala-gāyatrī-mantra*:

klīm kṛṣṇāya vidmahe dāmodarāya dhīmahi tan no kṛṣṇah pracodayāt

klīm rādhikāyai vidmahe premarūpāyai dhīmahi tan no rādhā pracodayāt

Then offer obeisances to Krṣṇa:

*he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate*

*gopeśa gopikā-kānta
rādhā-kānta namo 'stu te*

Offer obeisances to Śrī Rādhā:

*tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari*

*vṛṣabhbānu-sute devi
praṇamāmi hari-priye*

After that chant kāma-bīja, kāma-gāyatrī and mūla-mantra. Then, with feelings of distress, read padya-pañcaka and vijñapti-pañcaka.

Padya-pañcaka:

*samsārasāgarānātha putramitragṛhāṅganāt
goptārau me yuvām eva prapannabhayabhañjanau
yo 'ham mamāsti yat kiñcidihaloke paratra ca
tat sarvam bhavato 'dyāiva caraṇeṣu samarpitam
aham apyaparādhānāmālayastyaktasādhanah
agatiśca tato nātho bhavantau me parā gatiḥ
tavāsmi rādhikānātha karmaṇā manasā girā
kṛṣṇakānte tavaivāsmi yuvāmeva gatir mama
śaraṇam vām prapano 'smi karuṇānikarākarau
prasādām kuru dāsyām bho mayi duṣṭe 'parādhini*

Vijñapti-pañcaka:

*mat samo nāsti pāpātmā nāparādhī ca kaścana
parihāre 'pi lajjā me kiṁ bruve puruṣottama
yuvatīnāṁ yathā yuni yunāñca yuvatau yathā
manobhiramate tadvat mano me ramatāṁ tvayi
bhumi skhalitapādānāṁ tvam eva śraṇām prabho
govindavallabhe rādhe prārthaye tvām aham sadā
tvadīyam iti jānātu govindo māṁ tvayā saha
rādhe vṛndāvanādhīśe karuṇāmṛta vāhini
kṛpayā nija-pādābja-dāsyām mahyām padīyatām*

After that offer the remnants to Śrī Guru and the Vaiṣṇavas with the mantra:

*etat mahā-prasāda nirmālyām śrī-gurave namaḥ
etat pānīya jalām śrī-gurave namaḥ
etat prasāda tāmbulām śrī-gurave namaḥ
etat sarvām sarva-sakhībhyo namaḥ
śrī paurnamāsyai namaḥ
sarva vraja-vāsibhyo namaḥ
sarva vaiṣṇavebhyo namaḥ*

For performing arcana, tulasī is required. The mantra for picking tulasī is:

*tulasy-amṛta-janmāsi
sadā tvām keśava-priye

keśavārthaṁ vicinomi
varadā bhava śobhane*

Then worship of tulasī:

*nirmālyā gandha-puṣpādi-pānīya-jalām
idam-arghyām śrī-tulasyai namaḥ*

Tulasī mantra:

*nirmitā tvām purā devair-
arcitā tvām surāsuraiḥ

tulasi hara me 'vidyām
pūjām grhna namo 'stu te*

Obeisances to tulasī:

*yā dr̥ṣṭā nikhilāghasām ghaśamanī sprstā vapuh pāvanī
rogānām abhivanditā nirasanī siktā 'ntaka-trāsinī
pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya samropitā
nyastā tac-caraṇe subhakti-phaladā tasyai tulasyai namah*

After offering obeisances to tulasī, chant the Hare Kṛṣṇa mantra on tulasī beads with sambandha-jñāna (knowledge of relationship). There are no hard and fast rules regarding the time, place, purity or impurity while chanting Hare Kṛṣṇa. The holy name is the most auspicious eternal truth.

Next chant the following mantra and honor srī-kṛṣṇa-caraṇāmṛta by drinking, then touching it on the head.

*aśeṣa-kleṣa-nihṣeṣa-
kāraṇam śuddha-bhakti-dam*

*kṛṣṇa pādodakam pītvā
śirasā dhārayāmy aham*

One should then take some mahā-prasāda after chanting:

*rudanti pātakāḥ sarve
niśvasanti muhur muhuḥ*

*hā hā kṛtvā palāyanti
jagannāthānna-bhakṣaṇāt*

After that offer full obeisances with the mantra:

*dorbhyām padbhyām ca jānubhyām
urasā śirasā dṛśā*

*manasā vacasā ceti
pranāmo 'stāṅga īritaḥ*

Thus ends the rituals for morning pūjā.

In the evening chant the mūla-mantra, kāma-bīja and gāyatrī-mantra twelve times.
Never accept any food or drink which has not been offered to the Lord.

*pathyām pūtamanāmayantamāhāryām sātvikām viduh
rājasam indriya-preṣṭham tāmasam ārttido 'śucih*

One should follow the vrata on Ekādaśī and the appearance days of viṣṇu-tattvas as far as possible according to the Hari-bhakti-vilasa. Never unnecessarily mix with non-devotees. Avoiding bad association is one of the main Vaiṣṇava qualities.